

THE
Spirit of Delusion
 REPROVED:
 OR,
The Quakers Cause
 FAIRLY HEARD,
 AND
 JUSTLY CONDEMNED.

Being an Answer

To *William Penn, George Fox, George Whitehead, George Keith, Edward Burroughs*, and several other the most leading Men amongst them.

Wherein their horrid Perversion, and false and dangerous Interpretations of above 50 distinct Texts of Holy Scriptures are plainly Evinced.

By *Thomas Wilson*, Rector of *Arrom*
 in *Warwick-shire*.

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The Quaker

BY THE AUTHOR

OF THE HISTORY OF THE QUAKERS

IN THE YEAR 1781

AND THE FOLLOWING YEARS

AND THE FOLLOWING YEARS

AND THE FOLLOWING YEARS

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QUAKERS

FALSE

INTERPRETATIONS

OF

SCRIPTURE.

ONly of this at present. Hereafter perhaps I may Treat of their *Doctrines* and their *Manners*. All that I desire of the *Reader*, is, that in the several Texts I shall instance, he consult the Bible; because words separated from the Discourse, may seem, even to a wise man, to signify what the Inspired Authors never intended, and the like expressions, and sometimes the same, do mean different things, as in all other Books, so in holy Writ.

G. K. *Immed. Revelat.* p. 21. 'We may not, nor dare not make use of the Scripture, but

' in the Life and Spirit, as that opens and in-
 ' fluences.— We dare not, nor ought not to
 ' speak the Spirit's words in our own Spirit.—
 ' We tie the words of Scripture unto the Spirit,
 ' so as not to use them, but in and by the Spirit.
 ' G. K. *Help in need* p. 77. Away with that
 ' manner of interpreting Scripture, and search-
 ' ing truth, by drawing and knitting conse-
 ' quences, by the fallible erring mind, and na-
 ' tural understanding. Keep close in all things,
 ' to the determination of the Spirit of God,
 ' and where that leads you to draw a conse-
 ' quence, or frame an argument, do it, else
 ' forbear. W. Duesbury's *discovery* p. 48.
 ' The word of the Lord came upon me in the
 ' common Gaol in *Warwick* 13. of 1. Moneth
 ' 1664. which constrained to be given forth
 ' from the Spirit of the Lord, &c. N. *Love*
 ' *to Lost*, p. 1. The things following are not
 ' of Man, nor did I receive them but by the
 ' Revelation of Jesus Christ. Atkinsons *Stan-*
 ' *dard of the Lord* p. 30. Written from the Spirit
 ' of the Lord. Burrough's *Trumpet* p. 1. The
 ' Order and Authority given unto me by the
 ' Spirit of the Living God 31. of 10. Moneth,
 ' in the Year 1655. about the 4th hour in the
 ' Morning, when my Meditations were of my
 ' God upon my Bed in *Kilkenny* City, at that
 ' time the word of the Lord came unto me,
 ' saying, Write, &c. Given under my hand,
 ' and

and Sealed with the Spirit of the eternal
 God. Foster's *Guide*, p. 59. Do you not
 [*Professors*] confess your selves to be fal-
 lible?

If then I can prove, that you have Inter-
 preted Scripture in a false Sense, you must
 grant that you have not Interpreted only in
 and by the Spirit of God, but in your own,
 and by the natural understanding, and falli-
 ble erring mind. And I hope if it appear to
 you that you have thus done, you will not
 lay the error, how little soever it may be,
 upon that Holy One, but take it to your
 selves, though it contradict your Glorious
 Pretence, and abate your Credit, and Shame
 you never so much. And in the name of
 Christ, I admonish you that you do so, that
 God be not Dishonoured, and his excellent
 Spirit Vilified. The tryal follows.

G. K. *Im. Revel.* p. 72. *Out of Sion shall go
 forth the Law, and the word of the Lord from
 Jerusalem. And he* (The word: for that is
 his name, *Rev. 19.*) *shall judge among the Na-
 tions, [Isa. 2, 3, 4.]* (1) Your reason why
 the Word of the Lord must here signifie
 Christ (for that is it you mean) viz. Be-
 cause his name is, the Word, is infirm; un-
 less you can prove it always so signifies,
 which it doth not; as you may see in many
 places of Scripture; particularly in this Pro-

phet's writings, Chap. 39. 5. *Hear the word of the Lord of Hosts.* That is, not Christ, but this Sentence which follows. *Behold, the day is come that all that is in thine House shall be carried to Babylon.* Chap. 28. 14. *Hear the word of the Lord, Namely this, Thus saith the Lord, behold I lay, &c. vers. 16. (2)* As in these former words, *Come and let us go up to the house of the God of Jacob, and he will teach us of his ways.* He refers to God, and not to house. So it is manifest that in these latter, *For out of Sion shall go forth the Law, and the word of the Lord from Jerusalem; and he shall judge among the Nations.* He refers to Lord, and not to the Word. For (3) it had been all one if it had been only said, *Out of Sion shall go forth the Law of the Lord; and he shall judge.* The Law of the Lord, and the Word of the Lord, being here the same. And then as the Law here is not Christ, so neither is the Word. (4) And thus was it fulfilled concerning the Gospel, as that being distinct from Christ. For it was first Preached at Jerusalem, and from thence proceeded to the Gentiles. Luk. 24. 47. Thus it is Written, *that Repentance and Remission of Sins should be Preached in Christ's Name among all Nations, beginning at Jerusalem.* Thus Tertullian understands the Text. *Adv. Marc. L. 3. C. 21. Ex Sion exhibit lex,*

& sermo Domini ex Hierusalem. Hæc erit
via sua nova Legis evangelium, & novi ser-
monis in Christo, non in Moyse. And Just.
Mart. Apol. 2. p. 78, 'Εκ τῆς Σιών, &c. For
Out of Sion, &c. From Jerusalem went
twelve men into the World, who declared
to all Mankind, that they were sent of Christ
to Preach the Word of God to all.

'Ibid. p. 66. I desire the Reader to weigh
' what word it is *David* speaks so frequent-
' ly of in *Psal. 119.*— It is not any word
' writ, any outward word or words.— But
' the eternal word, which created the Hea-
' vens and Earth.— The word in the be-
' gining which taught him the Laws, Judg-
' ments, &c.— Jesus Christ: [P. 67. 68.
' 65.] You may as well say, Testimonies,
Statutes, Judgments, Commandements, Law,
are, not a written and outward word or
words. For they are all used promiscuous-
ly; and what is spoken of the word, is
spoken of these. As it is said, *I beheld the*
Transgressors and was grieved, because they
kept not thy word: So, *Rivers of Waters ran*
down mine Eyes, because they kept not thy Law,
As, I rejoyce at thy word: So, *Thy Testimo-*
nies are the rejoicing of my Heart. As, *I*
have hoped in thy word: So, *I have hoped in*
thy judgments. As, *Thy word is very pure;*
therefore thy Servant loveth it: So, *Upright*

Are thy judgments: I love thy Commandments.
As, For ever thy word is settled in Heaven:
So, Thy testimonies thou hast founded for ever.
 The word then here spoken of being the same with Testimonies, Statutes, Judgments, Commandments, Law, it is as much outward, written and spoken as they are: and you may as well say the Testimonies, Statutes, &c. are Christ, as that this word is; and that they taught the word, as that the word taught them. As is evident by the reading of almost any two connext verses in the *Psalms*, and especially those single ones which contain both words; for that where they thus occur, there is no difference to be discerned. As vers. 16. *I will delight my self in thy Statutes: I will not forget thy word.* vers. 160. *Thy word is true from the beginning: and every one of thy Righteous judgments endureth for ever.* Vers. 172. *My Tongue shall speak of thy word: for all thy Commandments are Righteous.* That what is spoken of the word of the Lord in this *Psalms*, cannot agree to a written and spoken word, to such Promises, Statutes, Judgments, Law; and that Christ of necessity must be understood; I believe you will no sooner prove, than that, *Thou shalt not Kill*: There is one God: Trust in the Lord: God forgiveth Sins; He will bless thee: And the like Commandments,

mandments, Promises, and Doctrines were not written and spoken, and that they are Christ, and they Created Heaven and Earth. And that such is the word here, is again manifest enough in that *David* says, I will keep it, and meditate in it. My Tongue shall speak of it: For all thy Commandments are Righteous. One thing more I will inform you of: *viz.* That Word in several places of this Psalm signifies Gods Promise, and particularly to *David*. As *vers.* 65. *Thou hast dealt well with thy Servant according to thy word.* *Vers.* 170. *Deliver me according to thy Word.* *Vers.* 49. *Remember thy word unto thy Servant, upon which thou hast caused me to hope.* *Vers.* 38. *Stablish thy word unto thy Servant.* Compare herewith 2 *Sam.* 23. 5. *Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure.* And *Chap.* 7. 25. *The word which thou hast spoken concerning thy Servant and concerning his house, establish it for ever.* And that was this: *Vers.* 12. *I will set up thy Seed after thee, and establish his Kingdom. My mercy shall not depart away from him.* Now is this word, Christ? Did this Word create Heaven and Earth? This, *I will set up thy Seed, &c.*? And was it not an outward word spoken by *Nathan*? *Ibid.* p. 69. *Pro.* 6. 24. *& Reproofs of instruction are the way of Life;*

' to keep thee from the evil Woman. That is,
 ' the false deceitful Whorish Spirit, the Spi-
 ' rit of this World, which bewitches the
 ' whole Earth.] That it is a real Woman,
 I am as sure, as that any Whore in Eng-
 land is a Woman. For the discourse being
 continued, thus it is said : Vers. 29. *He that*
goeth into his Neighbour's Wife shall not be in-
nocent. Vers. 32, 33, 34. *Whoso committeth*
Adultery with a Woman, lacketh understand-
ing. A wound and dishonour shall he get, for
jealousy is the Rage of a Man : therefore he
will not spare in the day of Vengeance. And
 thus Chap. 7. (where the same Woman is
 spoken of, as appears vers. 5.) *She caught*
the Young man and Kissed him, and said, I
have decked my Bed with Tapestry, and per-
fumed it with Myrrhe, come let us take our
fill of Love until the Morning, for the Good-
man is not at home, &c. Now prove you if
 you can, that the Holy Ghost meaneth by
 the Whorish Woman, in this place, a Whor-
 ish Spirit, the Spirit of error. If I should say,
 Heb. 13. 4. *Whoremongers and Adulterers God*
will judge : that is, Idolaters : I believe my
 reason would be as good as yours. For yours
 I question not is, because St. *John* in the *Re-*
velations speaks of a *Whore of Babylon :* and
 mine would be, because *Ezekiel* in his *Pro-*
phesy speaks of committing *Adultery with I-*
dols,

dols, and going a *Whoring* after the *Heathen*. But then he that readeth what goeth before my Text, viz. *Marriage is honourable in all, and the Bed Undefiled*: would wonder at my interpretation. So no less may he wonder at yours, when he reads what follows your Text, viz. *He that goeth into his Neighbour's Wife, &c.* Or if this be not the reason of your Interpretation, produce what is, and I question not but I can give you as good for mine : And so likewise for this other : Pro. 31. 4. *It is not for Kings to drink Wine* : that is, the Wine of Fornication which the Whore of *Babylon* poureth forth, the Doctrine of the false Prophet.

Ibid. p. 75. The seven Spirits of God are one Spirit.] *Angels* are spirits. And as it is said of these seven, that they stand before the Throne, and are sent forth into the Earth, *Rev.* 1. 4. and 5, 6. So is the same said of Angels, *Chap.* 5. 11. *Heb.* 1. 14. Now whether St. *John* mean by these seven Spirits, Angels, or the Holy Ghost, is to be considered. And (1) to say that the *Holy Ghost* stands before the throne, seems harsh, and we read not so elsewhere. (2) They are called Angels, *Chap.* 8. 2. *I saw the seven Angels that stood before God.* Which refers to the seven Spirits oft before mentioned as standing before the Throne, *Chap.* 5. 6. and 4. 5. and 1. 4.

Ibid.

‘ *Ibid.* p. 6. 7. The Seed and Birth of God
 ‘ is not an Accident, but a substance.— It
 ‘ is not a particle of the God-head; but it is
 ‘ of the Heavenly, Spiritual, and Invisible
 ‘ substance and being; that is, the most Glo-
 ‘ rious being and principle, in which God, as
 ‘ Father, Son, and Holy Ghost, doth dwell and
 ‘ tabernacle, and shine forth in the most Glo-
 ‘ rious Brightness, Beauty, Sweetness, and
 ‘ Majesty, that the noblest of Creatures in
 ‘ the highest supernatural elevation can reach
 ‘ unto, behold him and have fellowship with
 ‘ him; which is the *Holy of Holies*, and the
 ‘ *Heaven of Heavens*, or that *third Heaven*,
 ‘ in which *Paul* on Earth saw and felt things
 ‘ unutterable. And out of these Heavens,
 ‘ &c.] Of your opinion, that the new birth
 is a substance, and of that spiritual substance
 in which God dwells, the Heaven of Hea-
 vens, perhaps I may speak another time.
 As to your interpretation of 2. Cor. 12. 2.
 (1) Why say you St. *Paul* was on Earth
 when he heard the unspeakable words, when
 he tells you that himself knew not? for his
 words are these : *I knew a Man (whether in
 the Body, I cannot tell; or whether out of the
 Body, I cannot tell: God knoweth.) Such an
 one caught up to the third Heaven.* Which
 must signifie whether this was really done,
 or whether it was only a vision, he knew not.

(2) But

(2) But suppose he was really caught up in the Body (which for ought any man knows he was;) how could that be, if he remained still on Earth, and was not removed an inch from his place? (3) And yet how caught up *in tres tetra, even unto the third Heaven* (which signifies the greatest distance) and yet not removed? for according to your Opinion, Heaven is as near to us, as our own Souls; for where the new Birth is, there it is; that birth being (as you say) of the same spiritual substance in which God dwells; which is Heaven. (4) And then St. Paul having that Birth before, was in Heaven *before* he was caught up thither: and so is every regenerate man at present. So that it is no strange or peculiar thing, which our Saviour said of himself, *viz.* that he was then in Heaven whilst he discoursed with *Nicodemus, Joh. 3. 13.* (5) And I would then know how he passed through *two* Heavens; or thought he did so: (for whether this were real, or a vision; is all one, the vision signifying as much as the real motion.) And if you please, I would understand also from your *inspiration* (not *conjecture*) what these *two Heavens* are, which he passed to come to the third. For alas! I only take the one to be that of the Clouds, and the other that of the Stars; it being of old said, *The Clouds of Heaven:*

ven: And the *Stars of Heaven*. But perhaps you can inform me of two other, as well as a third, hard by us, somewhat alike comfortable. (6) Being curious, I would yet know how *St. Paul's Body* was, or might be caught up *Unto* this third Heaven, a spiritual substance just before his Face. For methinks it should then rather have been said; his Body was caught or drawn *into* it. Be truly serious and tell me, whether Christ ascended up above the Clouds: I mean, ten or twenty Miles distant from Earth upward. And since we read that at his Death, he said to the Thief, *This day shalt thou be with me in Paradise*; whether their Spirits ascended upward, (as the Spirits of Men do:) especially since this *Paradise* is the *third Heaven*; *vers. 4.* In the mean time I go on with your words.

. ' *Ibid. p. 7.* And out of these Heavens
 ' doth the Seed of God come, who soweth it
 ' in the heart of Man; and formeth it by his
 ' own immediate power, and watereth it
 ' with influences from Heaven, which have
 ' of the vertue and breath of his own eternal
 ' Life and Spirit in them, whereby this Seed
 ' groweth up into a perfect substantial birth
 ' of one Heavenly and incorruptible nature,
 ' which is Christ formed within, the Body of
 ' Christ, his Flesh and Blood, which cometh
 down

' down from Heaven, and giveth Life unto
 ' that Soul or Life of Man, which eateth it
 ' and feedeth upon it: and it is called the
 ' Body, and Flesh and Blood of Christ, be-
 ' cause his eternal Life and Spirit dwelleth in
 ' it immediately, and communicateth unto
 ' man the knowledg of the glory and beauty
 ' of himself, only in and through this Seed
 ' and Birth. *G. F. Catechism p. 142.* They
 ' tell me of Christs human Flesh, and human
 ' Body. Doth Scripture speak of such things?
 ' is not his Flesh from above? and doth not
 ' Christ say, his Flesh comes from above,
 ' which was the Bread? *Ans.* It was the
 ' first *Adam* who was earthly; but the second
 ' is Heavenly*.] The Text which * Note that
 proves (as you suppose) that Christ this is all
 hath another Body besides that the Answer
 which was visible, Flesh and Blood to the Que-
 of a spiritual substance besides the stion.
 material which he took of the Virgin; which
 giveth Life unto the Soul which feedeth on
 it, by the Spirit which dwelleth in it, com-
 municating of the knowledg of the glory of
 himself through the Seed of God: is *Joh. 6.*
50, 51. This is the Bread which cometh down
from Heaven, that a Man may eat thereof
and not Die. I am the living Bread, which
came down from Heaven. If any man eat of
this Bread, he shall Live for ever. And the
Bread

Bread which I will give is my Flesh, which I will give for the Life of the World. From whence I suppose you would argue thus: The Flesh here spoken of, came down from Heaven: The visible flesh came not down from Heaven: Therefore the visible Flesh is not here spoken of. I deny the *Major*: and for this reason, because the Text says not the Flesh came down from Heaven. Which therefore you must prove by consequence thus: The Bread came down from Heaven: The Flesh is the Bread: Therefore the Flesh came down from Heaven. *I Answer*: The Bread in the *Major* signifies whole Christ. As it is said, *I am the Living Bread*: and vers. 48. *I am the Bread of Life*. And though he speak of himself as then he was, both the Word and Man, that he came down from Heaven (*I came down from Heaven*;) yes and said that he the *Son of Man* came from thence; (vers. 62. *What and if you shall see the Son of Man ascend up where he was before*? Chap. 3. 13. *No Man hath Ascended up to Heaven, but he that came down from Heaven, the Son of Man which is in Heaven*;) Yet as the *Son of Man* he came not from thence, but as the Word. But Flesh in the *Minor* is not the Bread as that signifies whole Christ, but only part of Christ. Now that may be affirmed of whole Christ, or of his

his Person, which cannot be affirmed of every part of him. As your selves will grant that *he* came from Heaven, and yet deny that his *visible* Flesh, which is part of him, did. Wherefore though the Bread came down from Heaven, and the Flesh is Bread, it will not follow from hence, that the Flesh came from Heaven; unless either all the Bread, which is Christ, came from thence, or the Flesh is all the Bread; that is to say, all Christ. Form the Syllogism (as it ought) thus, and you may the easier discern your error: All the Bread of Life came down from Heaven: The Flesh is some of the Bread of Life: Therefore the Flesh came down from Heaven. Or thus, all the Bread of Life came down from Heaven: Some Flesh is the Bread of Life: Therefore some Flesh came down from Heaven. For the *Major* is false, which affirms all the Bread of Life to come down from Heaven. For all the Bread of Life is all Christ: and all Christ came not down from Heaven. For his visible Flesh did not; and yet his visible Flesh is some of the Bread of Life. I will use the like Arguments for Proof of the descent of Christ's *visible* Flesh, and leave you to answer them, because in so doing you will answer your selves. The Bread here spoken of came down from Heaven: The visible Flesh is the Bread here spoken of: There-

fore the visible Flesh came down from Heaven. The *Minor* I prove : That which Christ gave for the Life of the World, is the Bread here spoken of (as the Text affirms : *The Bread which I will give is my Flesh, which I will give for the Life of the World :*) The visible Flesh Christ gave for the Life of the World : Therefore the visible Flesh is the Bread here spoken of. Again, the Son of Man came down from Heaven : The Son of Man is visible Flesh : Therefore visible Flesh came down from Heaven. Again, all the Bread of Life came down from Heaven : The visible Flesh is some of the Bread of Life : Therefore the visible Flesh came down from Heaven. Perhaps an Instance may be more clear to you, and therefore say I thus : Redemption came from *Jerusalem* : The Mony is the Redemption : Therefore the Mony came from *Jerusalem*, Which yet will not necessarily follow, because it might be taken up (suppose) in *England* by him that came from *Jerusalem* and redeemed Slaves by that Price paid. Now to shew the contrary to your assertion. (1) Let us put into the Text the *visible* Flesh, and see whether it cannot be said, as it is without any incongruity. *I am the Living Bread which came down from Heaven : If any Man eat this Bread he shall Live for ever : And the Bread which I will*
give

give is this my *Flesh* which your *Eyes* behold, which I will give for the *Life* of the *World*: or say we, *And the Bread* which I will give is my *Life*, which I will give for the *Life* of the *World*: (for that *that* is the meaning of giving his *Flesh* for the *Life* of the *World*, shall be shewed anon. And that he gave his *Bodily Life*, that which he took of the *B. Virgin*, for the *Life* of the *World*, I hope you will not deny*.) But the words being thus put, there

B 2

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* Yet I find some odd passages in your Writings. *K. Help.* p. 2. The letter and outward teachings so much cried up, with all the Fruits and effects of the one [*the Crucified Body of Christ*] though a very Blessed and Comfortable enjoyment in its place and kind, yet being but that which made nothing perfect, is now no less necessary to be parted with than at that time it was; else the Comforter as the blessed effect of the other [*the Living Body of Christ*] can not come. *F. Truth and Deceit.* p. 53. Then came Christ according to the *Flesh* to be Crucified, the Lamb slain, that *Flesh* of his which is a mystery; when the first *Adam's* and *Eve's* *Flesh* was defiled. P. 57. Yet his *Flesh* never corrupted, which *Flesh* is the offering, for as he was not God he did not Die: and this *Flesh* is a mystery, and in this *Flesh* is the Belief which takes away the Sin, that never corrupted, that is the offering for Sin, and the Blood of this *Flesh* cleanseth from Sin.---- This offering who is found in the Shape of a Man.---- And where this belief is entered into his *Flesh*, it knows *Adam's* *Flesh* that corrupted.---- Through his *Flesh* he doth reconcile, and by the offering up his Body, his *Flesh*, that which hath been
Slain

Is no incongruity, but it is the very same in sense with the Text, and therefore the *visible* Flesh of Christ is here meant. So that the whole is this: Christ who now was Man, having said that he is the Bread of Life which came down from Heaven, shews in one *eminent particular* wherein he is so, *viz.* in *Dying* for us: (he being likewise the Bread of Life in other respects, namely, as to his *Doctrine* and *Spirit*, and *raising* unto eternal Life at the last day.) Which Death is our eternal Life, as Bread is our Temporal.

(2) From these last words, *I will give my Flesh for the Life of the World*, I prove that the Flesh and Blood here spoken of are not a spiritual invisible substance, which you Imagine Christ always dwelt in and brought from Heaven with him, but that visible which he took of the Virgin. For to *give his Flesh for the Life of the World*, signifies to offer up himself a Sacrifice for Sin by Death upon the Cross, thereby obtaining Life for the World, Pardon and Redemption. As is manifest from

Slain from the Foundation of the World, and yet never corrupted, he breaks down the Partition-wall betwixt Jews and Gentiles. p. 59. So this pure Flesh, this offering is set over all, which never corrupted, which must be your *Mear* if you *Live*, though there is more in all these things, which is *hard* to be uttered, and cannot be uttered yet.

from the like expressions which frequently occur. Mat. 20. 28. *The Son of Man came to give his Life a Ransom for many.* Eph. 5. 2. *Christ hath given himself for us an Offering and a Sacrifice to God.* Heb. 9. 28. *He was once offered to bear the Sins of many.* Chap. 3. 14. *As the Children are partakers of Flesh and Blood, he himself likewise took part of the same, that through Death he might destroy him that had the power of Death, the Devil.* And it being altogether thus spoken of his visible Flesh, it is sure enough that this place speaketh of the same *. For, shew another Text if you can that speaketh thus of a spiritual Flesh of his. But then the importance of the Phrase being such as you have heard, you must affirm that the *spiritual* Flesh was offered and Died and so obtained Redemption for us. Which is altogether a stranger to the Scripture. Whether you will affirm this I cannot tell. But this we all see, that you Interpret

B 3

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* Tertullian understands the Text of the visible Flesh: *De Carne Chr. Chap. 13. In Christo invenimus animam & carnem simplicibus & nudis vocabulis editam, id est, animam animam, & carnem carnem --- Quid anxiosa est anima mea usque ad mortem? Et, Panis quem ego dedero pro salute mundi, caro mea est. --- Si una caro, & una anima, illa tristis usque ad mortem, & illa Panis pro mundi salute, salvus est numerus duarum substantiarum, in suo genere distantium, excludens carne animam unam speciem.*

the *Life* which is by Christ's *Flesh* (*viz.* The spiritual, which you phantasie) of his *quickening* of our Souls by his *Life* and *Spirit* which *dwelleth* in us. Which is quite another thing than to *give it for the Life of the World*, that importing *Dying* as a *sacrifice*, and *atoning* for Sin. (3) The *Flesh* and *Blood* here are *two distinct* things, *vers.* 53. Whereas the spiritual substance which you imagine can have but *one* part. And moreover the *Flesh*, forasmuch as the *giving* of it (as hath been proved) signifies Christ's *Death*, must needs be that which was *Broken*; and the *Blood*, that which was *shed*. And accordingly the *Bread* and *Wine*, which our Lord Ordeined in remembrance of his same *Death*, are symbols of this same *Flesh* and *Blood*, and of no other. I Cor. II. Mat. 26. *This is my Body which is Broken for you: This is my Blood which is shed for you.* But spiritual *Flesh* cannot be broken, nor spiritual *Blood* shed; (and indeed there are not these two distinct parts in a spiritual substance :) nor are the *Bread* and *Wine* in the Lord's Supper symbols of such: and therefore we must conclude that such are not here meant.

‘ *Im. Revel. p. 55.* Scripture is frequent in its testimonies concerning the *appearance* of Jesus Christ in his Saints.— Can any thing which is without *Man speak* so immediately

'diatly to the *Soul*, as *Christ* who made it,
 'and is in it, and *comes in* for that end, to re-
 'veal himself and his *Father* therein, and so
 'to fulfil that *Prayer* of his, *Joh. 17. 24. Fa-*
 '*ther, I will that they whom thou hast given me*
 '*be with me where I am, that they may behold*
 '*my Glory which thou hast given me?*] But
 this Text speaks not of the *Saints* being with
Christ, and beholding his *Glory* whilst they
 are upon *Earth* by his operation in their
Hearts, but of their *real* presence with him
 in *Heaven* after this *Life*, and then, and as
 so present beholding his *Glory*. For as he
 departed out of this *World* to be in the place
 where he is, and to receive the *Glory* there
 which he hath : (vers. 1. *The hour is come :*
Glorifie thy Son. Vers. 5. *Glorifie thou me with*
thine own self. Ver. 11. *I am no more in the*
World, I come to thee. Chap. 7. 39. *Jesus*
was not [yet] Glorified. Chap. 20. 17. *I am*
not Yet ascended to my Father. Eph. 1. 20.
God raised him from the Dead, and set him at
his own right hand in the Heavenly places.
 1 Tim. 3. 16. *Received up into Glory.* vide
Joh. 6. 62.) So must we likewise depart
 hence, that we may be in the same place
 with him, and behold, as there present, his
Glory. For thus it is said, 2 Cor. 5. 6. *Whilst*
we are at home in the Body, we are absent from
the Lord, Phil. 1. 23. *I have a desire to de-*

part and be with Christ. 1 Joh. 4. 2. *When he shall appear, we shall be like him; for we shall see him as he is.* And plain enough is it that our Saviour speaks not of our Beholding his Glory, whilst we are *absent* from him, but when we are in the *same place* with him: *I will that they be with me where I am, that they may behold my Glory.* And that really and personally there, by a proper local removal hence, as himself went thither. For thus says he, vers. 11. *I am no more in the World, I come to thee.* Whereas then he prays, that they that are his may be with him, it is manifest, he means that they might come to the Father as he did, be removed from Earth into Heaven, for the same says he of those that lay down their Lives for him. Which must therefore needs mean their being with him in the other World, so as to be glorified and receive eternal Life. Chap. 12. 25. 26. *He that hateth his Life in this World, shall keep it unto Life eternal. If any man serve me, let him follow me, and where I am there shall also my Servant be.* So says he to the Jews, Chap. 7. 33. 34. *Yet a little while I am with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. i. e. Ye cannot come unto God in Heaven, and dwell there with him and me: or,*
ye

ye cannot be saved. For thus says he again to them, Chap. 8.21. *Ye shall Die in your Sins: Whither I go ye cannot come.* So that you may as well say, that the Saints on Earth see the Kingdom of Heaven, i. e. are entred into it, and are possessed of eternal Life, which yet we are told they receive in the World to come, Chap. 33. 5. 15. 16. Luk. 18. 30. as that they are where Christ is, beholding his Glory, whilst they remain likewise upon Earth. For hear further what he says, which will again shew you his mind. Chap. 14. 2. 3. *In my Father's house are many Mansions. I go to prepare a place for you. I will come again and receive you unto my self, that where I am, there you may be also.* Which is to be taken up into Heaven really at Christ's coming to judge the World, when the Dead shall rise. According as his Apostle speaks, 1 Thef. 4. *The Lord shall descend from Heaven: and the Dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord.* You might also have observed a difference betwixt Christ's being with us in our hearts, and our being with him in Heaven. Which is as much as betwixt the Sun's being with us here below, which is by its Beams and influences, and our being with it above, which

which cannot be without our local ascent.

I again desire the *Reader* to remember that these Men pretend to be Prophets, and to Write by Inspiration, and not to interpret, nor so much as make use of Scripture but as the Holy Ghost leadeth; and to judge all along as he readeth, whether they have so done, as knowing that that Spirit is not the Author of any falsity or folly: and to remember withal that my present business is only concerning the *Interpretations* of Scripture: which may be monstrously false and ridiculous, though no error in Doctrine should be asserted. As if I should say, Mat. i. i. *The Book of the Generation of Jesus Christ, the Son of David*: The Book is the Soul of Man, in which is written good or evil, according to which every one shall be judged. Here Jesus Christ is to be formed, in the heart: *I Travel in Birth again till Christ be formed in you*. And he is truly the Son of *David*, sits upon the Throne; whose Kingdom is here, within, comes not with observation, and hath no end. And where he is thus begotten and formed, and thus ruleth, there he is Jesus, which is by interpretation a Saviour. Who (I say) can condemn this Doctrine? But who reading what follows the words which I have thus descanted upon; viz. *The Son of Abraham; Abraham begat Isaac: The Birth of*
Jesus

*Jesus was on this wise : when as his Mother Mary was espoused to Joseph, &c. Would not count me an idle Fellow, and conclude that I have grossely erred, and was in no wise assisted by the Holy Ghost to Interpret thus ? Or should I say : The Son of Man shall come in the Glory of the Father, and shall sit upon the Throne of his Glory, and before him all Nations shall be gathered, and he shall separate the Sheep from the Goats : Now he is upon his Throne judging the World ; in his glory hath he appeared, manifesting himself in great power to his Saints ; and the Sheep have heard his voice and follow him, follow the Lamb that sitteth upon the Throne where-soever he goeth ; the Righteous and Pure and Harmless are separated from the Goats, the Unclean and Carnal. Who, I pray you, could condemn me for error ? But I believe some that mind the Text, *Mat. 25.* would think I had a little Madness, a pure Fanatick Brain, and was temerarious and ignorant ; they seeing it accompanied with these expressions, *Then shall the King say to them on his Right Hand, come ye Blessed of my Father, Inherit the Kingdom prepared for you from the Foundation of the World. And to them on his Left Hand, Depart ye Cursed into everlasting Fire prepared for the Devil and his Angels.**

Im. Revel. p. 77. And the other Apostles
 pointed at the same principle in the heart.
James saith, Chap. 5. 9. *Grudge not against*
one another, Brethren, lest ye be condemned.
Behold the Judge standeth before the Door,
Christ standeth by at the Door. If ye
 grudge, he will hearken the least motion of
 that nature, and condemn it by his light
 which shineth in your Consciences.] But
 (1) How read you before? vers. 1. &c.
Go to now ye Rich Men, Weep and Howl for
your Miseries which shall come upon you.—
Your Riches are Corrupted.— The Hire of
the Labourers which have Reaped down your
Fields, which of you is kept back by Fraud,
Crieth: and the Cries are entred into the
Ears of the Lord of Sabaoth.— Ye have
Killed the Just.— Be Patient therefore Bre-
theren unto the coming of the Lord.— Stab-
lish your Hearts: for the coming of the Lord
draweth nigh. What is more plain than as
 these Sins were committed, the coming of
 the Lord, meaneth to execute Judgment for
 the same? As is expressed, *Weep for your Mises-*
ries which shall come upon you. And is signified
 again by those other Words, *The Cries have*
entred into the Ears of the Lord of Sabaoth,
 Which is to say, he hath heard, and he will
 avenge. Next follow the Words in debate;
Grudge not Brethren one against another, lest
ye

ye be Condemned. Behold, the Judge standeth before the Door. Which is the same as the coming of the Lord draweth nigh. And that the whole context hath shewed us to be, to Punish for Sin. So that, *Lest you be Condemned*, must mean, Lest you also be punished with these evil doers. Which is quite another thing, than to be Condemned by the Light in the Conscience. (2) And indeed, who can believe but that the Apostle deterrs them from Sin by a greater Argument than the Condemnation of the Light within them; the Condemnation of their own Hearts, the reproof of their Conscience? As if he only said, Grudge not one against another, lest you be reprov'd by the Light of Christ in you. Behold, the Judge standeth before the Door, and he will so reprove you. Especially when he speaks of the coming of the Lord against Sinners after another manner than by conviction of their Consciences, of a most dreadful time of Vengeance, and that a peculiar time, such an one as is not always; whereas Christ's reprov'ing by his Light within, is common to all times. Lest you should think, because it is said, *Lest ye be Condemned*, conviction of mind must therefore be meant, and not any external Punishment, I observe to you that external punishment is frequently meant by the same Word.

Word. As you find 1 Cor. 11. 32. 2 Pet. 3. 6. Mar. 16. 16. And of Christ's speedy coming to Judge, or his being ready to execute punishment upon the Wicked (which is the importance of *The Judge standeth before the Door;*) as also to deliver, comfort, and reward the Righteous, you read in many places of Scripture. As Rev. 22. 12. *I come quickly, and my reward is with me, to give every man according as his work shall be.* Heb. 9. 36. 37. *Ye have need of Patience, that after you have done the will of God, ye might receive the promise. For yet a little while, and he that cometh shall come, and will not tarry.* Luk. 21. 26. *Watch and Pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Men.* Vers. 20. *When ye shall see Jerusalem compassed with Armies, then know that the Desolation thereof is nigh.* Vers. 25, &c. *Upon the Earth shall be distress of Nations with perplexity; Mens Hearts failing them for fear, and for looking after those things which are coming on the Earth: for the powers of Heaven shall be shaken. And then shall they see the Son of Man coming in a Cloud in Power and in great Glory. And when these things begin to come to pass, then lift up your Heads; for your Redemption draweth nigh.*

' *I. Parots Wren. p. 5. Christ shall come*
 ' *the second time without Sin unto Salvation.*
 ' Thus unto you he is come: in whom his
 ' coming is compleatly perfected. *Forster's*
 ' *Guide. p. 39. His second appearance is in*
 ' *Spirit, which no Fleshly Eye can behold and*
 ' *Live: and Blessed are all they who wait*
 ' *for his second coming, to wit, without Sin,*
 ' *unto Salvation. For his second coming is to*
 ' *put an end to Sin. P. 50. Ye Men of Gali-*
 ' *lee why stand ye here gazing? The same Jesus*
 ' *which hath been taken up from you into Hea-*
 ' *ven, shall in like manner come again: to wit,*
 ' *in a Cloud; for so he went up. This is a*
 ' *mystery to the Wise of this World, that the*
 ' *Light of the World, and Life of Men should*
 ' *come, in a Cloud. But so it is: to the*
 ' *Children of Light, it is revealed by the Spi-*
 ' *rit: They can tell you that as Christ's first*
 ' *appearance was in the Flesh, and the Fleshly*
 ' *Eye saw him; so his second appearance is*
 ' *in Spirit, and no Fleshly Eye can behold him,*
 ' *he being now a Spirit. W. Nature of Chri-*
 ' *stianity. P. 29. Is his appearing the second*
 ' *time without Sin unto Salvation in this Life*
 ' *or hereafter? Thou sayst, after the Bodily*
 ' *Death you shall be raised out of the Grave,*
 ' *and made partakers of that Salvation.*
 ' *P. 24. Thou puttest Salvation at a great Di-*
 ' *stance.] As for the Text, Heb. 9. 28.*
 ' *Christ*

Christ was once offered to bear the Sins of many: and unto them which look for him shall he appear the second time without Sin unto Salvation. You falsely Interpret these latter words of Christ's appearing in the Heart to destroy Sin and free from its power. For (1) Whereas to appear without Sin is, as the opposite doth shew, without being offered to bear Sin, or (as it is vers. 26.) without putting away Sin by the Sacrifice of himself; can any one imagine that the Apostle would go about to inform us of that which could not be, and which none could ever Imagine? viz. that Christ shall not Die again, and make atonement by way of Sacrifice for Sin, in his appearance in our Hearts? And that this is the meaning of *χωρὶς ἁμαρτίας*, without Sin; as you have seen the opposite doth manifest, so you may the rather be convinced, when you have observed that Sin doth sometimes in Scripture signifie the offering for Sin, and that as applied to Christ in his first appearance. Chap. 10. 6. In burnt offering, *καὶ ἁμαρτίας*, and for Sin, [i. e. in Sacrifice for Sin] thou hast had no Pleasure. So vers. 8. And Rom. 8. 3. What the Law could not do in that it was weak through the Flesh, God sending his Son in the likeness of Sinful Flesh, *καὶ ἁμαρτίας*, and for Sin, [i. e. a Sacrifice for Sin. Or if you read, and for Sin Condemned, it is the same:

same: i. e. by a sacrifice for Sin condemned:]
Condemned Sin in the Flesh: that the Righte-
ousness of the Law might be fulfilled in us, who
walk not after the Flesh, but after the Spirit.
 2 Cor. 5. 21. *He made him Sin [ἀμαρτία],*
for us, that we might be made the Righteousness
of God in him. Isa. 53. 10. When thou shalt
make his Soul Sin [חַטָּא: i. e. an Offering
for Sin] he shall see his seed. And thus the
Greek Word ἀμαρτία is answerable to the He-
brew חַטָּא, which as it signifies Sin, so is us-
ed in the Old Testament for the sacrifice and
offering for Sin. Lev. 4. 25. 29. Psal. 40. 7.
Ezek. 44. 27. 29. and 45. 19. Our Text
then lieth plainly thus: Christ came into the
World to Die for Sin: and whereas he is
gone out of the World (vers. 24.) he shall
come again into it, but not to Die, but to
give that Salvation which by his Death he
Purchased for us: He who was made Sin
for us, shall appear the second time without
being made Sin: He was once offered here;
he shall appear again here, but shall not
then be offered again. (2) The Apostlé had
said just before, that Christ entred into Hea-
ven, the true Holy of Holies, vers. 24. He
speaking then of a second appearance must
needs mean his Coming out of this place, and
that after the same manner that he went in,
viz. by local motion: he Ascended, and he
 G shall

shall so Descend: Just as the High-Priest entred into the Holy of Holies of the earthly Tabernacle, and came out again: only with this difference, that whereas the High-priest entred into that Earthly Holiest, and came out of it, once every year, so often sacrificing and making atonement for Sin; Christ entred into Heaven and cometh out thence but once, and that in the end of the World, and not then to offer another Sacrifice and make a new atonement: (for that he did suffice one for all, viz. at his entrance there:) but to judge the World, and to give Salvation to them that diligently wait for him. Thus the Apostle here writes. Vers 12. *By his own Blood he entred in once into the Holy Place, having obtained eternal Redemption for us.* Vers. 24. &c, *He is entred into Heaven it self, now to appear in the presence of God for us: nor yet that he should offer himself often, as the High-priest entreth into the Holy Place every year with Blood of others. But he was once offered to bear the Sins of many; and to them that look for him he shall appear the second time without Sin unto Salvation.* Chap. 10. 11. 12. 13. *Every Priest standeth daily Ministering and Offering oftentimes the same Sacrifices, which can never take away Sins. But this Man after he had offered one Sacrifice for Sins, for ever sate down at the Right hand of God:*

God: from henceforth expecting till his Enemies be made his Foot-stool. And when his Enemies are made his Foot-stool, then shall he appear here again, and shall destroy the last Enemy, which is Death, and then shall he deliver up the Kingdom to God even the Father, 1 Cor. 15. Hereby you may see how far you have erred from the Apostles mind, whilst you understand the second appearance of Christ, which he thus speaketh of here, of his appearance in our hearts. (3) The *Similitude* sheweth the second appearance of Christ here spoken of to be at the last day. As it is appointed unto Men once to Die, but after this the Judgment: so Christ was once offered to bear the Sins of many, and shall appear the second time without Sin to them that look for him unto Salvation. Which is to say, as Men Die, and appear here again to be judged, but no more here until then; so Christ Died, and shall appear here again at that day, and not till then: (for Heaven must receive him until the times of restitution of all things, *Act.* 3. 21. *Joh.* 14. 3.) but then more Gloriously, without Death, suffering, or any meanes, in the Glory of his Father, to be Glorified in his Saints, and admired of all Believers, and to give them Rest and Glory, 2 *Thef.* 1. 7. *Col.* 3. 4. (4) The appearance is unto Salvation unto them that Look for him,

And therefore it is his coming from Heaven at the last day. For until then do we all look for him, even the very best, in whom he is already come as to the destruction of Sin in their Hearts, and the manifestation of himself there; and then is the Salvation given which he obtained for us by the Sacrifice of himself, and we had a right unto upon the account of our Faith, Regeneration, and Obedience. 2 Tim. 4. 8. *I have finished my Course, I have Fought a good Fight, I have kept the Faith. Henceforth is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge will give me at that day: and not to me only, but unto all them also which love his appearance.* 1 Thes. 1. 9; 10. *Ye turned from Idols to serve the Living God, and to wait for his Son from Heaven.* Ph. 3. 20. *From Heaven we look for the Saviour the Lord Jesus Christ, who shall change our Vile Body, that it may be Fashioned like unto his Glorious Body.* 1 Pet. 5. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of Glory which fadeth not away.* And because you say we put Salvation at a great Distance, because we expect it at the last day; observe yet further these Texts: 2 Cor. 5. 10. *We must all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body.* Mat. 25. 31, 32, 34, 41, 46. *When the*

the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he Sit upon the Throne of his Glory. And before him shall be gathered all Nations. Then shall the King say unto them on his Right hand, Come ye Blessed of my Father, inherit the Kingdom, &c. Then shall he say also unto them on his Left hand, Depart ye Cursed into Everlasting Fire, &c. These shall go into Everlasting Punishment: but the Righteous into Life Eternal. Luk. 14. 14. Thou shalt be recompensed at the Resurrection of the Just. Act. 3. 19. Repent and be Converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall shew Jesus Christ, which before was Preached unto you: whom Heaven must receive until the times of Restitution of all things, &c.

As for the other Text, Act. 1. 11. This same Jesus which is taken up from you into Heaven, shall so come in like manner as you have seen him go into Heaven. He went up (say you) in a Cloud, and shall come in a Cloud, no Fleshly eye shall behold him, for that he is now a Spirit. And you call it a mystery to the Wise of this World: understanding likewise the coming of Christ here spoken of to be his invisible coming in the Heart. Whereas it is in a visible manner, in a Body, locally descending from Heaven, in the real

Clouds, accompanied with Angels. For thus he ascended: He was taken up, removed from Earth, a Cloud received him, his Disciples saw this, and two Angels then appeared, *vers.* 9, 10. *Luk.* 24. 51. And just so shall he come again says the Text: *ἔτις ἐλεύσεται ὃν τρέπον ἐδεύσατε*; after the same manner without a metaphor. And exactly so do we read of his coming at the last day. The Man Christ shall Judge, *Act.* 17. 31. He hath now a Glorious Body, according to which he will fashion our Vile Bodies, *Ph.* 3. 21. Whom Heaven must Receive, until the times of restitution of all things, *Act.* 3. 21. But he shall Descend from Heaven with all the Holy Angels, and sit upon a Throne, and before him shall all Nations be gathered, and the Righteous then Living shall be caught up in the Clouds together with them that rise from the Dead to meet him in the Air, *Mat.* 25. 1 *Thes.* 4. Now when as Christ locally and visibly ascended, and the Angels said he shall come again after this manner; you are to judge, *Reader*, whether this coming be not his Local descent from Heaven, and visible appearance at the last day: or whether, as the *Quaker* says, it be his coming in the Heart, which is neither local nor visible.

Immed. Revelat. p. 77. 'Till that time that
 'the Day-star arise in their Hearts, Peter di-
 'recteth

recteth them unto a light that shineth in a
 dark place, which is Jesus Christ in his first
 appearance; a seed of light sown, but not come
 forth to the perfect day. And this he calls the
 most firm word of Prophecy, whereunto they do
 well to take heed for the time. Duesbery's
 Discovery. p. 33. Oh thou inflamed Soul
 under the power of Babylon, mind the Light
 in thee, which is the sure word of Prophecy,
 whereunto, &c.] That the word of Pro-
 phesy in 2 Pet. i. 19. Is not Christ in the
 Heart, in his first appearance there, the light
 within, not come forth to the perfect day:
 will appear if you consider how the words
 lie (which I believe you seldom do:) And that
 is thus: vers. 16. &c. We have not followed
 cunningly devised Fables, when we made known
 unto you the power and coming of our Lord Jesus
 Christ; but were eye-witnesses of his Majesty in
 the Holy mount. We have also a more sure
 word of Prophecie [$\pi\rho\phi\eta\tau\iota\kappa\alpha\ \lambda\omicron\gamma\omicron\varsigma$, a prophe-
 tick Word.] whereunto you do well that
 ye take heed. Knowing this first, that
 no Prophecy of Scripture is of any private
 interpretation. For the Prophecy came not in
 old time by the will of Man: but Holy Men of
 God spake as they were moved by the Holy Ghost.
 [all Scripture is given by Inspiration, 2 Tim.
 3. 16.] But there were false Prophets also a-
 mong the People, even as there shall be false

Teachers among you. So that the *Prophetick word* is that which came peculiarly to *Prophets*: (whether *St. Peter* mean that which God had revealed to themselves the Apostles and other Prophets of Christ, or that which he had revealed to the old Prophets and they had published, or whether both:) which they spake and wrot for the use of others, and as thus published; that which others, that had it not in themselves, were to take heed unto, and they that did so, did well; that which was to be Interpreted, and which every one was to have a care how he Interpreted; an inspired Word, inspired Scripture, Prophecy, Prophecy of Scripture. All this the Words shew. And therefore the prophetick word is not (as you say) Christ in the Heart in his first appearance, a seed of Light there sown, but not come forth to the perfect day. For have all a prophetick word, that have Christ and the Light within? Are all such Prophets? Are they moved by the holy Ghost to give forth Prophecy, like those Holy Men that gave forth the Scriptures? Is their Light within to be interpreted by themselves and others; or is their word to be interpreted, like as the Scripture and prophetick word is? Further you make the Apostle say thus: You do well to take heed to the seed of Light in you, not yet come to the perfect

fest day, which is a more sure word; knowing that no Prophecy of *Scripture* is of any private interpretation. The congruity of which you are to shew. But further St. *Peter* having immediatly before spoken of the power and coming [the powerful coming, or coming in power] of the Lord Jesus Christ (as you have seen) and how that they the Apostles had not followed devised Fables, when they made known to the Christians this coming, but were Eye-witnesses of his Majesty when they were with him in the Holy Mount, and upon this saying, *And we have a more sure word of Prophecy, whereunto you do well that you take heed*; this word may mean more distinctly that which concerned this coming, which both the Prophets of old had spoken of, and the Apostles themselves also. For speaking again *Chap. 3.* of this coming of the Lord, and giving them warning of Scoffers which should arise, saying, *where is the promise of his coming*, he desires them to be *mindful of the words which were spoken before by the Holy Prophets, and of the Commandment of themselves the Apostles.* As then that *Scripture of Joel, The day of the Lord cometh, a day of Darkness, &c.* And that word of *Malachy, Behold, the day cometh that shall burn as an Oven, &c.* And those words which the *Apostles* so often spake and wrot,

The

The Lord cometh : The coming of the Lord draweth nigh : He cometh with Clouds, and every Eye shall see him, and they which pierced him : The day of the Lord will come as a Thief in the Night : And that Prophecy of Enoch, The Lord cometh with ten thousands of his Saints to execute Judgment upon all : As this, I say, is not Christ in the Heart, or the Light within ; so neither in the prophetic word, it being the same with this, a Prophecy namely of Christ's coming.

G. K. *Looking Glass*. p. 28. 'The Heathen once had the Spirit. This is our Faith, who say, the true light which is the Spirit, doth enlighten every man sufficiently unto Salvation : and that a manifestation of the Spirit is given to every man to profit withal *Bartholomew Theses Theolog.* p. 9. Some in those parts of the Word, where the knowledg of the History of the Gospel is wanting, may be made partakers of the divine Myſtery, if they reſiſt not that grace, a manifestation whereof is given to every man to profit withal : 1 Cor. 12. 7.] The Apoſtle doth not ſay it is given to every man, but to every man to profit withal. Which doth not ſignifie that every man hath it, any more than when I ſay, Tongues and Miracles, Riches and Dominion are given to every man to profit withal, doth ſignifie that every man hath Tongues.

Tongues and Miracles, Riches and Dominion ; (which we know is not true, there being many that have none of them :) but that what gift so ever of the Spirit any man hath, it is for good, so designed by God which gives it, and so ought to be used. Nor doth he speak of *Heathens*, but of *Christians* only. As appears by what next follows ; *For to one is given by the Spirit the word of Wisdom ; to another the word of Knowledge ; to another Faith ; to another Gifts of Healing, &c.* For to whom were these gifts given but to the Christians ? And *vers. 28* (where the same is spoken again) *God hath set some in the Church : first Apostles, secondly Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing, &c.* And you might have observed that the *manifestation* of the Spirit meaneth not the *common* light and grace in every one (as you interpret) but some *eminent Gift*, whereby the Spirit manifestly appeareth, and for which the Man is known to be *πνευματικός*, Spiritual. As appears from the whole discourse, and particularly from *vers. 1.* Now concerning the *Spiritual* : (whether that mean *Men* or *Gifts*. as again it is said *Chap. 14. 1. Desire Spiritual Gifts. Vers. 37. If any man think himself to be a Prophet or Spiritual.*) And from the enumeration of the particulars, which follow as instances hereof : *The word of Wisdom,*

Wisdom, the word of knowledge, Faith, Gifts of Healing, working of Miracles, &c. It can only be doubted of *Faith*, and the word of *Wisdom*, and the word of *Knowledge*. But that these are extraordinary, as the whole discourse shews, and the company they are joyned with; so we may also learn from *Chap. 13. 2.* where *Faith* is such as works *Miracles*, and the *Wisdom* and *Knowledge* are of *Mysteries*: and in that our Text asserts they are variously distributed, to one this, to another that, whereas the ordinary *Faith*, *Wisdom*, and *Knowledge*, every true Christian hath. You then in saying every man hath the manifestation of the Spirit, affirm every man hath some or other extraordinary Gift, and is *πνευματικός*, the Spiritual. Which is so far from being true of *Heathens*, that it is not true of *Christians*; there being many, and good Christians too, which are not the Spiritual, endued with some eminent Gift, either this knowledge of *Mysteries*, or *Faith* to remove Mountains (or to do somewhat the like) or Tongues, or Healing: it being enough to make a good Christian that he hath *Charity*, which is the fulfilling of the Law. As speaks the Apostle in the close of this discourse: *Verf. 31. Covet earnestly the best Gifts: yet shew I you a more excellent way.* And that is *Charity*, as we see *Chap 13.* And this shews that

that he spake before (when he discoursed of the *manifestation* of the Spirit) of Gifts; and eminent ones too; and not of Graces or Vertues; and those that are also the most common, as you make him speak. For according to you, the *manifestation* of the Spirit, doth signifie as to *some* men, Heathens namely and the darkest and wickedest, the *least* measure of light and the *smallest* spiritual operation and motion in the Heart, you understanding that it is given to *every* man. And this so ill agreeing with the Apostles discourse, it was necessary that you should take away the *emphasis*, as you have done; saying a manifestation of the Spirit is given to every Man. But what reason and authority you have for so doing I know not, the *Greek* having its *Article*, which commonly enough is emphaticall, *ἡ καθ' ἑαυτὴν*; but especially there being the greatest emphasis in the thing it self, the *manifestation* of the Spirit; the Apostle expressing it by many eminent Gifts, such as Tongues, Miracles, &c. and not saying one ordinary thing of it, such namely as is the light in every man, Heathens as well as Christians.

G. K. *Help.* p. 2. ' *Eating and drinking*
 ' *Damnation* spoken, of 1 Cor. 11. is where this
 ' discerning of the Lord's Body is not rightly
 ' made, the *Dead and Crucified Body* from
 the

the *Living Body*, the *living Soul* as it is first from the *quickning Spirit* which follows after.] Surely men may say any thing when they assume the liberty of proving nothing. The Text is this; *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.* Not discerning it; in what I demand? In eating and drinking you must say; if you will speak according to the Apostle. I demand further; in eating and drinking what? This Bread and Wine you must answer, which the Lord ordained in remembrance of his Death, if you will again speak as the Apostle doth. Friend; Dost thou eat and drink this? I neither do, nor will, must thou reply according to thy opinion and practice. I tell thee then, that thou discernest not the Lord's Body according to the mind of the Apostle in this place. And it is no wonder that thou hast invented a strange interpretation hereof, so long as thou wilt have nothing to do with the Institution; *Do this in remembrance of me.* But since the Apostle speaks of the Lord's *Supper*; shew that he means here that *another* body is to be discerned than that which is to be remembered as *Crucified*, whereof the Bread and Wine are Symbols. Shew a syllable here that intimates a *spiritual* body. I will shew thee (and I wish thou would'st learn thy duty) what it is

Is according to the Apostles mind to discern the Lords Body: viz. to come to the *Supper* of the Lord, not as to a common Feast, but with heavenly affection, and all due preparation of Soul, minding his Death; the death of so great an one as the Son of God, the Lord of Glory, and not of an ordinary man; and that ignominious and painful, the death of the Cross; his Love herein, and the Love of his Father, and our inestimable benefit, eternal Redemption; so as to be suitably wrought upon by all. Thus much you might have learned from the Apostle, if you had observed his words, who tells us, that as for eating and drinking (that is, after the common manner) we have *houses* to do that in; but this bread is Christ's Body broken for us; and this Cup is the New Testament in his Blood; and we are to examin our selves, and to receive these in remembrance of him, shewing forth his Death herein. And I pray you what is here unworthy of a Christian; and unfit for you to do? what that is mean and elementary, and not divine enough for the best? But as for your discerning of the Lord's Body, his dead Body from his living Body, the living Soul from the quickning Spirit, as you intend it not of his *Supper*; so hath it nothing to do with the *Text*.

J. N. *Love to the Lost*, p. 54. &c. ' This was
 ' Instituted by Christ as they sate at Meat
 ' and did eat : and so often as they did eat and
 ' *drink thereof, they were to do it in remembrance*
 ' *of him, shewing his Death till he came.* And
 ' this was that the Apostles received of the
 ' Lord, and was practised in the purity of
 ' the Church, which breaking Bread from
 ' house to house, did eat their meat with
 ' gladness, and singleness of heart : And this
 ' was to be done at all seasons when they
 ' eat and drank : in their eating and drink-
 ' ing they were to do it to the Lord, and
 ' herein to have communion with his Body
 ' and Blood. Yea, when they were to have
 ' communion with the Gentiles, they were
 ' to partake of the Table of the Lord, 1 Cor.
 ' 10.—Many, excess having overtaken them
 ' for want of eating always in his fear, and
 ' in remembrance of his coming, have put
 ' his coming as far off into another world, and
 ' are become reprobate in the Faith as to his
 ' appearance : and to avoid this it was, that
 ' the Lord Jesus commanded his Disciples
 ' *in eating and drinking to shew forth his death*
 ' *till he came.*—It must needs be that they
 ' return into the pleasures of the flesh, that
 ' discern not his Body in their eatings, who
 ' is the Body of all creatures.—And this is
 ' known from the Lord in the Eternal to be
 ' the

the true end of the Supper of the Lord, instituted and appointed, that *in remembrance of his death* they might be kept from all *excess*.] It is easie to say, This is from the Lord, but nothing is more dreadful than to lay Errour upon the Holy Ghost, notwithstanding the people out of reverence to that holy one, believe it, and reverence the Assertor. Shew a syllable that intimates that our Lord instituted his Supper for a remembrance of his Death in our *ordinary* daily eating and drinking: or that the reason he took Bread and Wine when he did eat the Passover with his Disciples, and said, *Take, eat; this is my Body: Drink ye all of it; for this is my Blood: This do in remembrance of me*: was to shew us that whenever we take our *common* meals, we should feed our selves in his fear, as the remembrance of his Death requires. Nothing is more clear than that he meaneth a *peculiar* eating and drinking. For says he, *This is my Body, This is my Blood*. Is all Bread and Wine his Body and Blood, or do they so signify? Nay, though there be on our Tables neither of these creatures, but only Butter, and Cheese, and Eggs, Beer, and Water, and Milk? Again, the Apostle doth not say, as oft as ye eat and drink, but as oft as ye eat *this* Bread, and drink *this* Cup, you shew the Lord's death, 1 Cor. II. manifestly

festly distinguishing *this* Bread and Wine from Cabbage and Ale, and whatsoever else is our common food. And again, 1 Cor. 10. *The Cup of Blessing which we bless, is it not the communion of the Blood of Christ? Is every Cup this? And chap. 11. Let a man examine himself [Anima (bro, fit) and so let him eat of this Bread, and drink of this Cup. I pray you must we examine and fit our selves whenever we eat, and unless we do so, forbear all food? Christ then hath ordeined that all the wicked, who are always unfit, must be furnished; or else you must say they sin when ever they eat, and to save their lives may indeed eat though they do sin. But further, could you not see that this was done in the Church, when many of the Christians came together into one place for this very end, and not in their own houses, not by every one apart in every eating? Could you not see it is called the Lord's Supper, with exprefs distinction from their own? It is written plain enough, ver. 20. 21. 22. When ye come together into one place; this is not to eat the Lord's Supper, for in eating every one taketh before other his own Supper. What, have ye not houses to eat and drink in? So far are you from the Truth, when you say, the Christians did partake of the Lord's Table when they eat with the very Heathens and whensoever else.*

Ibid.

Ibid. p. 58. 'Christ charged his Disciples to wait for his coming at *Jerusalem*, the promise of the Father, of which he had told them before his Death, which they were to shew so often as they brake bread *till he came*: (1 Cor. II. 26.) and after he was come to the Apostles, they continued it for their sakes who were weak in the Faith, to whom he was not appeared. *R. Barclay Catechism*, p. 98. This was to continue till Christ came. Which coming is inward.] (1) The Commandment of our Saviour, *Do this in remembrance of me*, according to you belonged only to the Apostles, and those that were Disciples before his Death, and was obligatory but till the descent of the Holy Ghost, that is, but fifty days after his Resurrection; and that after this time it was arbitrary, and they might observe it or forbear. But this is false; for St. Paul tells the *Corinthians*, that he had received this of the Lord, and accordingly delivered the same unto them, 2 Cor. II. 23. So that that which was commanded the Apostles before Christ's death, was given in charge again to St. Paul, and that after Christ's coming to the Apostles in *Jerusalem* at *Pentecost*: (for after this time was he called to the Ministry:) and moreover was delivered by him as a command to be observed by the Church. Nay, though Christ was come by the descent

of the Holy Ghost at *Pentecost*, yet still says the Apostle, *As oft as ye eat this Bread, and drink this Cup, ye shew [or, shew ye, ὡς ἵνα ὑμεῖς] the Lord's Death till he come, 1 Cor. 11. 26,* So that he means another coming; and until that be, he teaches us that this is to be done. (2) Not only in that first descent of the Holy Ghost, but also in all Divine operations in the heart by the same spirit was Christ come already, when the Apostle wrote; for unless he was so come, working graciously upon the heart, the *Corinthians* were not to receive the Supper of the Lord, *v. 27. 28. 29.* Wherefore that inward coming cannot be meant by the Apostle, for as much as that which he speaks of was not as yet, as is manifest by those words, *Till he come.* (3) If the Apostles continued it (as you further say) for the sakes of the weak, why do not you likewise continue it for the sakes of the same? What, are there no weak ones among you? Is the Church of the *Quakers* better than the primitive? Or are you wiser than the Apostles, judging that unfit, which they judged fit? But, dear Souls, in good earnest, is the Lord's Supper below you, too mean and beggarly for your strength and spirituality? What Christian (how great and perfect soever he be, if as perfect as *St. Paul*) doth it not become to commemorate Christ, and shew forth his Death

Death as this Solemnity requires? Which is to declare by this outward Rite to all the world his Faith in this Crucified Person, whom the Jews by reason of his vile death despised and rejected, 1 Cor. 1. 18. 23. and to profess himself his Servant, and to admire his love, and the Love of his Father, and to acknowledge that our eternal Redemption is by his Blood-shed, and for all to offer most ardent thanks, and the profoundest Praises and Adorations of his heart. This reason is perpetual, and equally concerns all. And further, was there ever any Church which discontinued the Supper of our Lord? Or was there never heretofore the glorious appearance (till which time your selves say it was to be observed) until now among you *Quakers*? I adde, you discern not the wisdom of our Lord in this matter; in that he hath injoynd us to come, and yet forbids unless we prepare our selves. So that he provokes and even compels us to Devotion and Piety, and doth what may be, not only to excite and animate our coldness, but to continue us in our goodness, and to bring the more profane to a godly mind and life: viz. by the frequent repetitions of this grand and serious solemnity. (64) Christ's coming therefore, until which time his Supper is to continue, is that in the end of the world, which is so eminently spoken of every

where in the Gospel, and all Christians wait for. Of which you read again in this Epistle, c. 15. 23. *Christ the First-fruits is risen, afterwards they that are Christ's shall rise, at his coming. Then cometh the end.*

G. K. Help p. 22. *This is Antichrist who denies Christ the Son came in the revelation of himself in the hearts for that coming of Christ in his Bodily appearance at Jerusalem. Antichrist will not, does not deny: being he knows it will never harm his Kingdom so to confess him come, provided Christ's Kingdom be not set up in the heart. Tomlinson word of Reproof, p. 5. The spirit of Antichrist doth not confess Christ come (i. e. when he comes or appears) in flesh or in his servants. Parker's Discourses, p. 20. Every Spirit that confesses Jesus Christ is come in the flesh, is of God; but the Pope and his Train, and the vilest persons have confessed Christ come in his flesh at Jerusalem, yet are not of God. — They who deny Christ come in their mortal flesh to destroy sin, are Antichrists. I am sorry to hear such words come out of the mouths of men pretending to Christianity. I trust it is out of ignorance and inconsideration you speak, not malice. For will not Antichrist deny Christ come in his Body, when he took that Flesh, that through Death he might destroy him that had*
sins
the

the power of Death, the Devil; and when through the offering of his Body we are all sanctified? when by that Blood he entred into the holy place, having obtained Eternal Redemption for us; and when it is that which cleanseth us from all our sins? when in this body he rose again, without which Resurrection we had yet been in our sins; and in the same ascended, without which ascension the Holy Ghost had not come? When without this Body the world had never had his Preaching, nor Miracles, nor Example, nor his Apostles, nor any of his Religion, for ought we know; all depending, as the History of the Gospel shews us, upon his being made the Son of Man? In Conscience can you say, that to deny all this, doth nothing advantage Antichrist's Kingdom? Or to confess it all, it being our right Faith, doth nothing hinder his Kingdom, and advantage Christs? Wherefore then hath Christ given us this Faith? Will not Antichrist deny Christs coming in his Flesh; that he may frustrate all the benefits that proceed from thence, and spoil our whole belief on him? (You may be sure he will, if he can do it by any means handsomly; either covertly, or more openly, as he sees he can prevail: and that he hath done it you shall see anon. No, but say you, He will not deny his bodily appearance at

Jerusalem, being he knows it will never harm his Kingdom so to confess him come, provided Christ's Kingdom be not set up in the heart. If this be right, I may likewise say, Nor will the Devil deny God, being he knows to confess him will never harm his Kingdom, provided God be not worshipped. Upon this account I begin to conjecture that by and by we shall indeed have no Antichrist. For it may likewise be said, Neither will he deny Christ's coming from Heaven, his Divinity, his being the Son of God and the Christ; being he knows it will never harm his Kingdom so to confess him, provided Christ's Kingdom be not set up in the heart. Yet he is said to be the Liar, that denieth Jesus to be the Christ and the Son of God, 1 *Joh.* 2. Who then at last is Antichrist? He, say you, *That denies him the Son come in the revelation of himself in the heart.* But say I again, Nor will Antichrist deny this, seeing to confess him so come, will never harm his Kingdom, provided yet Christ's Kingdom be not set up there. So that it is come to pass (as I feared it would) that at this rate we have no Antichrist, neither one nor other. And it were happy for us, if he were thus whistled out of the world. But hereby the vanity of your proviso appears. Say we then bluntly, without any proviso at all, as St. *John* doth, He truly

truly is this wicked Antichrist, that either denies Christ come in his Flesh, or denies him to be the Christ, or denies him to be the Son of God. You say further, *Every Spirit that confesseth Jesus Christ is come in the Flesh, is of God.* But the Pope and his train and the vilest Sinners have confessed Christ come in the Flesh at *Jerusalem*, yet are not of God. So say I, *Whosoever confesseth Jesus to be the Son of God and the Christ, is of God, is Born of him, and God dwelleth in him and he in God:* (you know the same St. *John* likewise asserts it.) But the Pope and his Train and the vilest Sinners have confessed Jesus to be the Son of God and the Christ, and yet are not of God, nor are Born of him, nor dwell in him nor he in them. Yet for all this he that confesses not Jesus to be the Christ, is Antichrist, as the same divine Author also asserts: and therefore likewise so may he be, and so say I still notwithstanding your reasoning he is, that confesses him not come in his Flesh at *Jerusalem*. Yes and hear you again, the Pope and his Train and the vilest Sinners have and do confess that Christ come in the Hearts of his Saints, yet are they not of God. If you mean, or shall so reply, they *resist* him when he comes in their own Hearts: I tell you every Wicked man doth so, and yet every Wicked man is not Antichrist in St. *John's* Sense.

Sense. And surely you know the difference betwixt *resisting* him, and *denying* him; and discern I hope what kind of persons our Apostle speaks of, when he says in this place, *Try the Spirits: because many False-Prophets are gone out into the World.* Namely that he doth not mean, that every *Wicked Man* be *Tried*, but some sorts of *Prophets*, that we may not be *Poisoned* with false Doctrine. As you may learn again from these his precedent words, *Believe not every Spirit.* They, say you again, that deny Christ come in their *Flesh* to destroy Sin, are *Antichrists*. So say I, are they that deny him come in his own *Flesh* to destroy the Devil. But *Antichrist* (say you further) doth not deny this. Well, if there be not such an one now, the times are altered: for I am sure there have been many such heretofore. Or if you think I am mistaken in calling them by so ill a name; that have only denied Christ's *Flesh* and *Bodily* appearance at *Jerusalem*, speak it out, and let us moreover hear what we may more truly call them. They have ignominy enough among the *Antients*. Some of whose words I will recite, that you may be convinced there have been such Men, and may see what they thought of them. *Ignatius Ad Tral.* *Ἐσὶ τινες ματαιολογοί, &c.* There are some
 & vain Talkers and Seducers, mixing poyson
 with

with sweetness.— They reject Christ's
 Nativity of the Virgin.— Some as if they
 were Infidels and without God, say Christ
 was only in appearance a man, and took not
 a true Body, and suffered and died in ap-
 pearance. Fly these ungodly Heresies: for
 they are the invention of the Devil. *Ad*
Smryn. I warn you of these Beasts that have
 the shapes of Men. For if the Lord was
 seemingly in a Body, and Crucified in ap-
 pearance, then I am now likewise bound for
 him in appearance.— He that says Christ
 had not Flesh, perfectly denies him.—
 If any man believe him not to have been
 conversant in Flesh, and confesses not his
 passion and his blood shed, he cannot ob-
 tain eternal Life. *Ad Phil.* He was truly
 Born, truly increased, did truly Eat and
 Drink, was truly Crucified, truly arose.
 He that believes not this, differs not from
 his Crucifiers. For the Prince of the World
 rejoices when any one denies the Cross, as
 knowing that the confession hereof is his de-
 struction. Thus again *Ad Eph.* Hear we
 another, *Irenaeus* L. 1. C. 22. *Saturninus* af-
 firms the Saviour was not Born, nor had a
 Body, but was only man in appearance,
 Chap. 25. *Carpocrates* says Jesus was not
 Born of a Virgin, but was the Son of *Joseph*
 and *Mary* after the manner of other Chil-
 dren,

dren, and that after his Baptism *Christ* de-
 scended into him from the supream God in
 the shape of a Dove, and in the end *Christ*
 flew away from *Iesus*, and *Iesus* suffered and
 rose, *L. 3. C. 11.* The Gnosticks affirm
 that the *Word* and *Christ* did not come into
 the World, that the Saviour had not Flesh,
 nor suffered. But some of them say *Iesus*
 was incarnate and suffered, whom they af-
 firm to have passed through *Mary* as Water
 doth through a Pipe. The opinion of all
 the Hereticks is that the *Word* was not
 made Flesh. Hear another: *Tertullian Adv.*
Har. Chap. 46. *Basilides* the Heretick says
Christ was without the substance of Flesh;
 that he suffered not of the Jews, but *Simon*
 in his place, so that we are not to believe in
 him that was Crucified, lest we believe in
Simon. Chap. 49. *Valentinus* the Heretick
 says that *Christ* was not in the substance of
 our Flesh but brought I know not what kind
 of *Spiritual Body* from Heaven, and passed
 through the Virgin as Water through a Pipe
 taking nothing thence. *Chap. 51.* *Cerdon*
 affirms him to have been only a Phantasm;
 not to have truly suffered, but as it were to
 have suffered; not to be Born of a Virgin;
 nor to be Born at all. After these comes
Apelles, and he says *Christ* was neither in the
 appearance nor in the substance of a true
 Body;

' Body; but for asmuch as he descended
 ' from the superior Places, in his descent he
 ' wove for himself a Flesh of the substance of
 ' the Stars and Air; and in his ascent restor-
 ' ed to each Element what he had borrowed;
 ' and the parts of his Body being thus dis-
 ' persed, only his Spirit went to Heaven.
 [See the same Author *De Carne Christi:
 per totum.*] Thus you have seen Antichrist
 hath denied Christ to have come in his Flesh:
 And I hope therefore you will correct your
 assertion, that he doth not denie this nor will:
 lest you should be thought to judge this mon-
 strous error not foul enough to be called An-
 tichristianism. And thus your foundation,
viz. Antichrist confesses Christ to be come
 in his Flesh and Bodily appearance at *Jerusa-*
lem, being thrown down; that which you
 have built upon it, falls with it, *viz.* That
 therefore Antichrist, denying Christ to be come
 in Flesh, must be understood of his coming
 in the Flesh of his Servants, his revealing
 himself in the Heart. I add, as for Christ's
 coming in Flesh, as this signifies his own Flesh,
 his incarnation, or his mean condition, we
 every where read of it in Scripture. As,
The Word was made Flesh. God sent his Son
in the likeness of Sinful Flesh. God sent forth
his Son made of a Woman, made under the Law.
He was made like unto us in all things. He
took

took upon him the form of a Servant, and was made in the likeness of Men. But in what places of Scripture his coming in Flesh signifies his appearance in our Hearts, I require you to shew; and withal, what Hereticks have denied this coming, as I have shewed many that have denied the former.

But there is another rendring of St. *John's* words, which perhaps may give you a better understanding both of the confessing of Christ, and also of his coming in Flesh: viz. every Spirit (1 Joh. 4. 2, 3.) which confesseth *Jesus Christ*, who came in Flesh [*ὅς ἐστιν ἐν σαρκὶ ἐληλυθὼς*], is of God. Every Spirit which confesseth not *Jesus Christ*, who came in Flesh, is not of God. And then the Sense is plainly this: He is the true Prophet, which confesses Christ, though he was in the mean condition of a Man, made Man, and made a Servant. And he is the false Prophet which denies him, and doth so upon this account. Which confession is the acknowledgment of his Person, viz. That he is the Christ and the Son of God; and the acknowledgment of his whole Doctrine. And which denial is likewise the denial of both. According to this Sense we read throughout the Epistle. Vers. 14. 15. We have seen and do Testifie, that the Father sent the Son to be the Saviour of the World. Whosoever shall confess that *Jesus*

*Jesus is the Son of God, God dwelleth in him
 and he in God. Chap. 2. 18. 22. 23. 26.
 Even now are there many Antichrist's. Who
 is a Liar, but he that denieth that Jesus is the
 Christ? He is Antichrist that denieth the Fa-
 ther and the Son. Whosoever denieth the Son,
 the same hath not the Father. These things
 have I written to you concerning them that
 Seduce you. Chap. 5. 1. Whosoever believ-
 eth that Jesus is the Christ, is Born of God.
 Vers. 5. Who is he that overcometh the world,
 but he that believeth that Jesus is the Son of
 God? Vers. 20. We know that the Son of God
 is come. Thus also in his 2 Epist. Vers. 7.
 Many deceivers are entred into the World, who
 confess not Jesus Christ coming [or who did
 come, *ἐρχόμενος*] in Flesh. Vers. 9. Whoso-
 ever abideth not in the Doctrine of Christ, hath
 not God. If any bring not this Doctrine, re-
 ceive him not into your House. In his Gospel
 we have the same. Chap. 20. 31. These
 signs are written, that ye may believe that Je-
 sus is the Christ. This was the principal
 thing to be Preached and Believed, *Act. 9.*
20. 22. and 2. 36. Rom. 10. 9. And hereby
True and False Prophets were known. 1 Cor.
12. 3. No man speaking by the Spirit of God,
calleth Jesus accursed [anathema, vile, Mar.
9. 39. and no man can say that Jesus is the
Lord, but by the Holy Ghost. This is the
*same**

same with our Text. The importance then of the whole is this: The true Prophets confess that Christ the Son of God is come, and that Jesus who came in Flesh, is he. The false Prophets deny both, So that according to this rendring of the words (which is so much strengthened by what is so oft repeated in this *Epistle*, and is a chief design of it) your *mystical* interpretation can not likewise stand, Christ's coming in Flesh here also plainly signifying his bodily appearance in the World in the condition of a Man, and not his spiritual appearance in the Hearts of his Servants as he is a Spirit and the Word.

G. K. *Woman Preacher*. p. 6. 'Outwardly
'Christ told her only concerning her Hus-
'bands that were Dead, and how the man
'she had was not her Husband, (*Joh. 4. 28.*
'29. 30.) And certainly in so short a time
'they had together (perhaps but an Hour)
'words could not tell her half, nor the hun-
'dredth part of all that ever she did. Christ
'therefore in her Heart told her all these
'things, as he well could even in a moment
'bring all things before her and tell her all
'things in her Life.] And many an honest
man says as she did, who never means as
you do, who understand this Woman's words
in the strictest Sense, that Christ told her
not

not only half, but even all that she ever did in her whole Life, not an ace abated; and that not only belonging to her Sins, but all, of what nature so ever. Such universals not only in our common speech, but in the sacred writings have their limitation. Joh. 3. 32. *No man receiveth his Testimony.* Yet Vers. 33. *He that hath received his Testimony,* &c. And Chap. 1. 11. *As many as received him, to them gave he power,* &c. Mat. 23. 3. *All whatsoever the Scribes and Pharisees bid you observe, observe and do.* Yet vers. 16. They were *Blind Guides*; and said, to Swear by the Temple was *nothing*: and taught men to *break the Commandment of God*, and taught for *Doctrine the Commandments of men* Chap. 15. Again, Chap. 10. 22. *Ye shall be hated of all men.* Yet vers. 40. *He that receiveth you.* Again, Chap. 3. 5. 6. All Jerusalem and Judea went out and were Baptised of John. Yet Luk. 7. 30. *The Pharisees were not Baptised of him.* See Luk. 2. 1. 3. Act. 24. 5. and 2. 47. Eph. 5. 24. Ph. 2. 21. But indeed told he her inwardly of every word she had spoken, and of every thought she had conceived, every step she had taken, every secret she had given her Head, every bit of Bread she had eaten, every sigh, prayer, bargain, cough, breath, spitting, that she was concerned in from her

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youth to that present time? Did he bring all these before her? To what purpose should it be? I can sooner believe that a Saint, or Angel especially, in Heaven, can hear all the *Papists* that call upon him at once throughout the world. And from hence let them fetch a proof for their Doctrine and Practice in that particular for ever after, which I believe they never dreamed on before; and do you *Quakers* answer them. I believe (choose you whether you will or not) that if after this discourse one had asked this Woman of an hundred things which she had done, yes of an hundred sins which she had committed in thought, word, and deed, she would have been found as ignorant of them as you are, and that not only (as you may say) because they presently after their appearance vanished away again, but because they never appeared at all.

Ibid. p. 17. 18, 19. ' But say the Preachers
' of the Man-made Ministry, Women ought
' not to Preach, because the Apostle expressly
' saith, *But I suffer not a Woman to Teach, nor*
' &c. 1 *Tim.* 2. 12. What if I should under-
' stand by the Woman in this place the flesh,
' as *Bernard* doth? — Let them leave off
' their insolent words against *Quakers*, as if
' they understood the Scriptures all contrary
' to the mind of the Antient Fathers. —

' Some

' Some going about to represent it as a ridi-
 ' culous *Exposition* to expound the Woman
 ' the *Flesh*; I give them this advice, Let them
 ' hear *Bernard*.—— If I should so far conde-
 ' scend to them; as to take the words of
 ' *Paul* for Women in the *common sense* of
 ' speech, what would they gain by it? *For-*
 ' *ster's Guid. Pref.* Thou hast lost thy state of
 ' happiness by hearkening to the Woman, thy
 ' fallen reason, who is not to speak in the
 ' Church.] For my part I was in some doubt
 whether you did thus *expound* the Text when
 I read the charge in your Adversaries Books,
 conceiting you might only make an *Allegory*
 or allusion. But now I see it is granted to be
 your downright *exposition*, and to take Wo-
 man literally is a *condescension* to us. But we
 need not your favour, for from the Apostles
 words, we shall extort it from you. Which
 are these v. 8. &c. *I will that men pray every*
where, lifting up holy hands without wrath and
doubting. In like manner also that Women ad-
dorn themselves in modest Apparel, with shame-
facedness and sobriety: not with broidered hair,
or Gold, or Pearls, or costly array; but as be-
cometh Women professing godliness, with good
works. Let the Woman learn in silence with all
subjection. But I suffer not a Woman to teach,
nor to usurp authority over the Man, but to be
in silence. For Adam was first formed, then

Eve. For (1) as men here are *real* men, and what is spoken of them ought to be taken in the *literal* sense : so are Women here *real* Women, and what is spoken of them ought so likewise to be taken, there being not the least expressed that signifies the contrary. Women adorning themselves with Apparel, Women professing Godliness, signifies as much literally, as Men Praying, Men lifting up hands without wrath doth. And therefore so doth the Womans learning in silence, the Womans not Teaching, not Usurping Authority over the Man; the plural Number being only changed into the singular, which singular also hath a plural signification, as is usual, and as you find again v. 15. and as is evident from the parallel place where the plural is expressed: 1 Cor. 14. 34. *Let your Women keep silence in the Churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law; and if they will learn any thing, let them ask their Husbands at home; for it is a shame for Women to speak in the Church.* Where observe (lest you should still resist) the Women are such as have *Husbands*, and those at *home*, and that as *distinct* from the *Church*, viz. in their several houses; and unto real Women in the *literal* sense did the *Law* speak, commanding them to be under obedience, even
as

as of real Women in the literal sense, it spake in the same place of their bringing forth children in Sorrow, *Gen. 3. 16.* Such therefore, and in the literal sense are here to be understood: and therefore such in the same sense in our present Text, it being altogether the same with this. (2) *Men and Women* are here distinguished; the different *Sexes, Male and Female*, are spoken of; such as *Adam and Eve* were. For the Apostle shews distinctly what the one should do, and what the other. Whereas according to your sense no such distinction ought to be understood, for that *flesh* or *fallen reason* belongs to the *Male* as well as *Female*. So that if that be (as you say it is) the meaning of *Woman*, then the *Male* as well as *Female* is prohibited to teach and usurp authority. And so one of you speaks. *Parker's Testimony, p. 30.* Christ is one in the *Female* as well as *Male*, and where he Rules, he may and ought to speak: and this is according to Scripture, *But let the Woman be silent.* According to this Author, the Man as well as the Woman is *flesh* and *fallen reason*; for that it may be likewise said, *Let the Man be silent, let Christ only speak.* Thus the Woman is become the Man, which is contrary to the Apostles discourse, which makes an absolute difference. (3) You make the Apostle say thus: I suffer not the *flesh*,

and fallen reason to teach and usurp Authority over the man; for Adam was first formed, then Eve. Which is incongruous, and therefore not the Apostles mind. Thus having shewed the true sense to be the *literal*, I tell you now (as you ask) what we shall gain by it: *viz.* That you have false interpreted; and a greater thing than that, your suffering Women to Teach is contrary to the Apostles Doctrine, who says, I suffer them not. But you will reply, not so however. For thus says *G. K. Ibid. p. 21.* 'What sort of Women is it that Paul doth not permit to speak in the Church, 1 Cor. 14. 1 Tim. 2? Let us look into the Context of both places, and that will clear it. For they are (1) Unlearned. (2) Tatling. (3) Unruly, proud Women. All which is implied in these words, *Let the Woman learn in Silence with all Subjection.* (4) Vain, given to gaudy Apparel. (5) Such as Usurped Authority over the Man, (6) Such as were in the Transgression, as the first Woman was. (7) Such as Transgress the Law, and are not come to be finder Grace. So a seven-fold sort of Women are not permitted by Paul to speak in the Church.] Well, then the *literal* sense is granted, and we need not your condescension in admitting it. For unlearned, tatling, unruly Women are real Women, and their speaking

is real speaking. And then I require you to shew, and not barely to say it, that St. Paul means by Women, the *flesh and fallen reason*; not that you may so use his words, but that this is his mind; for to *expound* (as you do here) is to give the *sense intended*. If yet notwithstanding your words, you do not grant the literal sense, then you have done vainly in giving us divers sorts of real Women, and your whole discourse following in your *Book* which proceeds of these, is idle. But I must take it for granted that real Women are meant: and now my task must be to consider, whether the Apostle so speaks as that we may see he doth not forbid all sorts of Women to speak in the Church. The Context of both places (which you say will clear that he doth not) shall be represented, 1 Cor. 14. 34, 35. *But let your Women keep silence in the Churches; for it is not permitted to them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn any thing, let them ask their Husbands at home: for it is a shame for Women to speak in the Church.* This is all he speaks in this place. And where is the *distinction* he makes, telling us these may, these may not speak in the Church? or what is that which intimates so much? But observe, *your women*: means not this all sorts? And, *They are com-*

manded to be under obedience, as also saith the Law. Are not good as well as bad to be under obedience? And said not the Law so to all, *Gen. 3. 16?* Again, *It is a shame for them to speak in the Church.* Why so, but because this is to Usurp Authority? Which to do is a shame to the best as well as worst. And know you, that the Apostle discourages throughout the Chapter of such persons as had gifts of the Holy Ghost, and upon that account are called *spiritual, v. 1. 12, 15, 16, 37.* See *c. 3. 1. & 12. 1. Gal. 6. 1.* So that these Women as well as others must keep silence in the Church. The other place, *1 Tim. 2.* runs thus, *v. 9. &c. I will that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, but (as becometh women professing godliness) with good works. Let the woman learn in silence with all subjection.* Is this to say, Women that adorn not themselves in modest apparel with shamefacedness, nor good works, must learn in silence? Or is it not to say, Women must adorn themselves so, and they must learn in silence? If this be not the sense, I despair of ever understanding plain words. And then, as all Women must so adorn themselves, so must all learn in silence, even they that are so adorned, as the Text plainly shews. For, say if you dare, such are not to learn in silence

lence with subjection. It follows: *But I suffer not a woman to teach, nor to Usurp Authority over the Man, but to be in silence.* Not a Woman: this is as universal as can be spoken, and cannot signify a vain, foolish, proud Woman only. For then it would follow, such as are not so, may Usurp Authority over the Men. And then the better Women are, the worse will Mens condition be, if to be usurped over signify ill to them, as I think all men will grant, though perhaps some Women will not. And note, this Woman-teaching is either the same, or else such another thing, as usurping authority over the Man, which to all right minds signifies bad enough. It follows: *For Adam was first formed, then Eve.* Speaks this to idle Women only? It speaks to all the Sex, telling them that Man was designed of God to be the Superior, in that he was first created, and the Woman after him, and out of him, and for his use. Such another universal reason follows: *And Adam was not deceived, but the woman being deceived was in the Transgression.* How good and wise soever Women are, the consideration that all sin and misery first came upon us by their Sex, should keep them in subjection. Now when the Apostle says, *I suffer not a woman to Teach, nor to Usurp Authority over the Man;* whether his mind be

be (as you say it is) that such Women may not Teach as usurp Authority: or whether it be not, as his very words are, Women, none of them, may Teach, nor usurp Authority, I leave to the *Reader* to judge. And so when he subjoins, *For Adam was not deceived, but the woman being deceived was in the Transgression*: whether it be not a reason, why no Woman whatever should Teach or usurp Authority over the Man: or whether (as you say) his meaning is, that such as are in the Transgression as *Eve* was must not Teach, or usurp Authority over the Man; let the Reader also judge. Thus I have shewed both that real Women in the literal sense are meant, and all sorts of them.

‘But yet you say *p. 22*. What if *Paul* had said concerning all Women at *Corinth* and *Ephesus*, that he did not permit *them* to spake? will it therefore follow that Women are not to spake in any case in the Church? They might at that time, being but young, not have the requisite qualifications.] (1) He forbids not any sort of speaking, but Teaching, and any such speaking which signifies usurping Authority over the Man, and is contrary to the Womans subjection, as his words sufficiently express. (2) Since the Church of *Corinth* was enriched in all spiritual gifts (1 *Cor*, 1. 5. 7. *Chap.* 12. *Chap.* 14.

it is not probable that none of the Women were partakers of the same, and sufficiently qualified, as the Men were. (3) There is not the least intimation of any such thing as their imperfect qualifications, and that this was the reason of the Apostles prohibition; but his Arguments (as hath been shewed) are all of an universal nature, and his prohibition absolute. To conclude: As you say, Hear *Bernard*; so say I hear *Tertullian*. *De Veland. Virg.* Chap. 9. *Non permittitur Mulieri, &c.* It is not permitted a Woman to Speak in the Church, nor to Teach, nor to Baptise, nor to Offer, nor to do any of the Mans Office, much less to exercise the Priestly function. And how can that be lawful to a Virgin, which is not lawful to any Woman? *Advers. Her.* Chap, 41. The Heretical Women are so malepert, that they dare to Teach, to Contend, to Exorcise, to undertake cures, and perhaps to Baptise.

Women-Preach. p. 15. 'They have scraped out of many old Authors. They have stolen the words of God concerning the experiences of the Saints, as the False Prophets of old, of whom the Lord said, Jer. 23. 30, 31, 32. *Behold I am against the False Prophets which steal my Words.— They shall not Profit my People at all.* And is not this fulfilled abundantly? where is the Pro-
fiting

' sitting of the People? do they not remain
 ' still in their Sins?] These Prophets spake
 ' Peace to the People when all manner of *im-*
pieties were committed, and told them that
 evil should not come upon them, as other
 Prophets had denounced. And this they
 spake not as their own *private* judgment, but
 pretended to have received it from the Lord
 immediatly by *Dreams* and *Visions*: and so
 encouraged them the more in their Wicked-
 ness. Vers. 17. *They say still unto them that*
despise me, the Lord hath said, ye shall have
peace, no evil shall come upon you. Vers. 25.
They Prophesie Lies in my Name, saying, I have
Dreamed. So in our Text, *I am against them*
that Prophesie false Dreams, and cause my Peo-
ple to err by their Lies, yet I sent them not. So
 also Chap. 6. 14. and 8. 11. and 28. 8, 9.
 Now is this to speak the experience of the
 Saints, true and sound Doctrine, the very
 word of God? And is God against us for so
 doing, as he was against these false Prophets,
 who both feigned a vision, and also corrupted
 the truth, speaking peace to the wicked? Is he
 angry when we like honest men, having no vi-
 sion, pretend none, but as faithfully warn men
 of their Sins as if we had, saying to the Rebel-
 lious they shall Die, & endeavour to turn eve-
 ry one from his evil ways, & preach the Truth
 as we have learned from his written Oracles?

If

If we should receive the word immediatly from his Mouth, it would be but the very same. Conscience, where art thou? blush for this accusation, and for the abuse of sacred Scripture. If we were Knaves, we might pretend Inspiration as well as others. It is an Argument of our Honesty and fear of God, that we do not, when we might gain admiration and a croud of Disciples as well as others, if we did. But see we whether you have not likewise erred as to the other words; *They shall not profit this People at all.* Which you understand thus, they shall not edifie their Souls in Righteousness. I thus, Destruction shall fall upon this people, though these Prophets say it shall not, but Prophesie peace to them: Their word which is concerning good, shall not come to pass. Vers. 19. *Behold a Whirlwind is gone forth: it shall fall upon the head of the Wicked.* Chap. 14. 13. 15. 16. *They Prophecy a false Vision, and a thing of naught. They say Sword and Famine shall not be in the Land. By Sword and Famine shall those Prophets be consumed: and the People to whom they Prophecie, shall be cast out in the Streets of Jerusalem because of the Famine and the Sword.* Thus in many other places we read, where also the same word *Hy* is used. As Chap. 7. 8. *Ye trust in words which cannot profit.* The meaning you have vers.

14. *I will do unto this People as I have done unto Shiloh. Vide etiam Chap. 12. 13. Isa. 30. 5. and 44. 9. and 47. 12. and 57. 12.* But because you say no Preachers can profit the People unless they receive their word immediately from God, let me add, as you have no proof in this place, so I challenge you to produce any other Text for this assertion: and admonish you that you make not the efficacy of the word to depend altogether upon the Persons that Minister. For *Paul* Plants, and *Apollo* Waters, but God giveth the increase. It is a rational word; and carries conviction in its divine nature: and what makes it more prevalent, it bears the authority of God, and is accompanied with the operation of his Spirit. *Moses* and the Prophets were Dead when our Saviour spake those words, *If they hear not them, neither will they be perswaded though one rose from the Dead.* So that he thought the hearing of their writings read in the Synagogues, or the peoples reading of them themselves, or their knowledge of them, was sufficient for their repentance; and if this prevailed not, neither would *Moses* and the Prophets themselves, if they should come again. For alas! what prevailed they, when they did Preach, upon obdurate and profligate Sinners? And the persons which commonly Ministered among
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the Jews, you know were not Prophets nor Inspired, received not their word immediately from the Lord, but read the Book of *Moses* and the Prophets to the People. Which also our Saviour did. And St. *Paul* charged that his Epistle should be read unto the brethren in the Church. *Luk. 4. 26. Act. 15. 21. Col. 4. 16. 1 Thes. 5. 27. 1 Tim. 4. 13. Parnsworth's Priest's ignorance. p. 2.* 'The Teachers of the World have the chief places in the Assemblies, are called of men Masters, stand praying in the Synagogues. Jesus Christ forbad such things, *Mat. 6. 5. and 23. 6.* So they shew themselves Antichrist, Seducers, and Dissemblers. *G. Fox. Cathism. p. 64.* Are we to hold up such Teachers as stand praying in the Synagogue, and have the chieftest place in the Assembly, which Christ cried wo against? *Parker's Testimony. p. 7.* Their Man-made Churches, their standing Praying in high places there, and being called of men Master, are contrary to the plain words of Christ, *Mat. 33.]* As for praying standing in the Synagogues, *Mat. 6. 5.* (1) It is not Praying in those places, because they were made by Men (as you Interpret) that is condemned. For in the same the Law was read every Sabbath day without any reproof from Christ or his Apostles, *Act. 15. 21.* And Christ commonly

monly Taught in them, *Joh. 18. 20. Mat. 4. 23, and 13. 24. Luk. 4. 16.* And so his Apostles *Act. 13. 5. 13, 14, 15, &c. and 9. 20. and 18. 4. and 17. 1, 2.* (2) Nor is *standing* in Prayer here forbidden. For that was done both by the best Jews, and by Christians also, without fault: *1 Kings 8. 14. 54, 55. Neh. 9. 4, 5. Mar. 11. 25. Luk. 18. 13.* And *standing* refers to *Corners* of Streets as well as to Synagogues: *φιλοῦσιν ἐν ταῖς ἀνὰ γωναῖς καὶ ἐν ταῖς γυνίαις ἢ πλατείων ἑστῶτες προσεύχεσθαι.* But if they had *Kneeled* in the Corners of Streets, yet would they have been equally condemned: and so likewise would they, if they had *Kneeled* in the Synagogues. It would be all one, if it had been thus said, *standing* being not expressed, they love to *Pray* in the Synagogues, and in the Corners of the Streets, that they may be seen of Men. (3) Nor is *Praying* in *High-places* in the Synagogues, as our Ministers do in Pulpits, forbidden, as you Interpret again. For the word *ἑστῶτες* doth not so signifie of it self, nor is their any thing in the Text which imports so much, but rather the contrary. For whereas they stood also in Corners of Streets, it is altogether improbable that they had *High-places* built there for this purpose, or that they climbed up upon the Walls of the Houses. And if this were the thing reprov'd, then

then if they had Prayed in a *Low* place, they would have escaped the accusation; which in nowise is to be believed. Nor do I think you will acquit our Ministers when they pray in their Seat below. True, the Pharisees had High-places in the Synagogues. But those do not necessarily signifie high from the Ground, but high in *esteem*; the Worthiest, not the Tallest. For such they had also at Feasts, which surely were not as high above the common Table, as a Pulpit is from the Ground: and others that sat lower than they, yet sat as high in the Air; and indeed all of them sat, if not lay down, upon the very Ground, or Floor, or not two yards above it. For the words of the Text are these, *They love ἡ προκλισίαν ἐν τοῖς δεπνοῖς, καὶ τὰς προκαθιδείας ἐν τοῖς συναγωγαῖς*, the first places at Feasts, and the first seats in the Synagogues. So again *Mar. 12. 1. 39. Luk. 11. 43. and Chap. 20. 46.* from whence I question not but your mistake arose, because our Translation says, they love the *highest* seats in the Synagogues: which is the same word, *προκαθιδείας*, and signifies no otherwise high, than high signifies Chief or upetmost, as our Translation renders it in the other places, and the like word *προκλισίας* here. But you should have observed that our Text, *Mat. 6.* doth not mention the *Pharisees*, but

speaks of *Hypocrites* in general. And certainly such there were besides that sect, and moreover all of that sect that were such, were not *Doctors* and *Rulers*: and therefore all that Prayed Hypocritically in the Synagogues had not high places in your Sense. And further, I cannot think you condemn of hypocrisie all that Pray in our *Galleries*. And yet you may do it with as much reason as condemn our Ministers of hypocrisie for Praying in *Pulpits*, both being equally high places. And now that you may understand the Text better, note that it is *hypocritical* Praying that is there condemned. As is plain enough from the words themselves: *When thou prayest, thou shalt not be as the Hypocrites: for they love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men.* And sure enough their praying in the Synagogues was such as their praying in Corners of Streets, with which it is joined, a sure indication of hypocrisy. Which all praying, or standing praying is not. And particularly it was this: Going to the Synagogues commonly to make their *privat* Prayers. As the opposition sheweth, *But when thou Prayest, enter into thy Closet, and when thou hast shut thy door, Pray, &c.* And thus to do must argue hypocrisie. For to what end should they go to a *publick* place to
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make their *privat* Prayers, unless it were to be seen of Men? But be sure our Saviour knew that they did it for this end, and it was not Religion and Devotion that acted them, and therefore condemned them. And the very same would it have been, if they had gone to these Synagogues to *read* in their Bibles, which might as well be done at home as to any edification, if that were the thing they sought. And yet the Law was read in the Synagogues every Sabbath day without fault. The same would it be, if you should go commonly to your *Meeting-houses* to Pray, when you have no publick Service there: or if you should Pray even in your Closet, your door being left open or but half shut, that others may look in and see you. And yet in both these places you pray, and condemn not your selves. So that you see our publick Service in our Churches is quite another thing than the praying of the hypocritical Jews in the Synagogues. And I put it to your consciences, whether you believe our Ministers ascend the Pulpits for *ostentation* (I do not say, to be seen of Men: lest you should quibble:) or whether they ascend them for this end any more than yours that stand upon a Stool, or raised Planks. Whether again our people sit in *Galleries* out of hypocrisie. Whether again they come to

our Churches to be seen of men, any more than yours come to your Meeting-houses upon the same account. And if your Conscience will suffer you to affirm it, I then require you to shew some sign of hypocrisie in our doing.

Your other accusation (from *Mat. 23. 6. &c.*) ' is, that the Teachers of the world have ' the Chief-places of the Assemblies, and are ' called of men Master.] (1) You have left out the principal Verb, for the Text says, *They love Chief-places, and to be called Master.* Which omission signifies no good mind, since in all the places of the Gospels where this matter is mentioned, it is so expressed. As besides the present Text, in *Mar. 12. 38. Luk. 11. 43. & 20. 46.* And know you that Christ no otherwise condemns here *Chief-places*, than he doth *borders* of Garments and *salutations*: it being likewise said of him here, *They enlarge the borders of their garments, and love greetings in the Markets.* Which greetings himself and his servants approved and used, *Mat. 5. 47. & 10. 12. Luk. 10. 4. 5. Joh. 20. 26. 1 Cor. 16. 20.* And which borders were used at this time by virtue of the Law, *Numb. 15. 38.* The thing condemned is plainly expressed, *viz. The Love of Chief-places*: the *choosing* of them out of *pride*. As we again learn from our Saviour, *Luk. 14. 7. He put forth a parable to them that were bidden,*

den, when he marked how they chose out the chief rooms, saying, &c. Now can you say our Ministers choose the Pulpit, when they are appointed there to officiate? Or do they thrust forward before others for the place, when no one offers to take it from them? Or do they covet the Chief-places at Feasts, or strive with any about them? (2) Nor is the Title *Rabbi* simply forbidden. Which being interpreted, is *ραββι* γινῆς, or *διδάσκαλος*, a guide, governour, ruler, or teacher, or doctor; a Master in that sense: As you find *v. 8. 10. Job. 1. 38. & 31. & 20. 16.* For God himself hath taught us to call his Ministers so, *Eph. 4. 11. 1 Cor. 12. 28. Heb. 13. 7. 17. 1 Thes. 5. 12.* Nor is this the common title *κύριος*, Master, Sir, which in civil respect is given to all sorts of people, but it is that which is peculiar to *literate* persons, Scribes and Teachers of Religion. As every one a little skilled in the Language and Customs of the *Jews* knows; and you may learn from the title *Father* in this place, it being of the same importance, *vers. 9. Call no Man your Father upon Earth.* For it is as absurd to call a Laic or Secular person, suppose a Gentleman, or Farmer, or Tradesman, *Rabbi*, as it is to call him *Father*. And to call such an one *Master* in the sense here intended, and according to the signification of the word, is to call him *Father*,

Rabbi, Doctor, Teacher, or Guide; which is absurd enough: and just so absurd is your interpretation. But that which is forbidden here is, (1) That the Teachers be not *ambitious*, affecting great *Titles*; nor usurp authority over the people, *ruling* as Lords their *persons* and their *faith*, setting themselves in the place of Christ, as if the Doctrine were their own, and they were the Masters to be obeyed, and the people were their subjects and their disciples, *vers. 7. 8, 10, 11, 12. The Scribes and Pharisees love to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master* [*ῥαδυντὴς*, Ductor, Guide, Preceptor] *even Christ, and all ye are Brethren. Neither be ye called Masters,* [*ῥαδυνται*, Ductors] *for one is your Master, even Christ. But he that is greatest among you, shall be your servant: and whosoever shall exalt himself, shall be abased.* These latter words confirm my interpretation. One part of which, *viz.* that which concerns *secular* dominion, I have also taken from our Saviour's words, *cap. 10. 21. 26. Grant that these my two Sons may sit, the one on thy Right hand, and the other on thy left, in thy Kingdom.* (And note ye that there was a strife among the Apostles, which of them should be counted greatest, *Luk. 22. 24.* and moreover they expected Christ would rule as a secular King, *Luk. 19. 11. & 24. 21. Act. 1. 6.*)

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But Jesus said, ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great, exercise authority upon them: but it shall not be so among you. But whosoever will be great among you, let him be your Minister. The other part of my interpretation which concerns Mastership over the faith of people, I have from St. Paul's words; 1 Cor. 3. 4. 5. While one saith, I am of Paul, and another, I am of Apollos, are ye not Carnal? who then is Paul, and who is Apollos, but Ministers by whom ye believed, even as the Lord gave to every Man? The faith is not ours, but the Lords: we only Minister it in his Name, and as we have received it; we did not make it. ver. 9. We are Labourers together with God, [only such] ye are God's building [not ours.] 2 Cor. 4. 5. We preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. chap. 1. 24. We have not dominion over your faith, but are helpers of your joy. (2) Another thing here forbidden is, that as the Preachers should not assume this Authority, so neither should the people give it them: not look upon them as their Masters, but only as God's Servants ministering to them: not set them in the place of God and Christ: not profess themselves their disciples, nor their subjects, servants, and children. vers. 9. And call no man your Father upon earth. And this

interpretation I have likewise from St. *Pam*;
1 Cor. I. 12. 13. Every one of you saith, I am of
Paul, and I of Apollos, and I of Cephas, and
I of Christ. Was Paul Crucified for you, or
were you Baptised into the Name of Paul?
 Which is to say, you are not to profess your
 selves any mans disciples, but his only who
 was Crucified for you, and into whose name
 ye were Baptised, that is, *Christ's. c. 2. 21.*
Let no man glory in Men, whether Paul or
Apollos, or Cephas, all are yours. Ye are Christ's.
 They are only appointed of God to Minister
 to you. Christ is only your Master, Father,
 Head, *chap. 11. 3. & 7. 23. Heb. 3. 6. Again*
chap. 4. 1. Let a man account of us as the Mi-
nisters of Christ, and Stewards of the Mysteries
of God. No more than such, v. 6. And these
things I have in a figure transferred to my self
and Apollos for your sakes, that ye might learn
in us not to think of men above that which hath
been written: viz. That we are Ministers of
Christ, and dispensers of God's Mysteries, and
no more; not your Masters, nor Teachers of
our own Doctrine. Thus you may see how
far wide of the true sense you have erred,
whilst you expound our Saviour's words, as
forbidding to call, or to be called Master, or
Sir, in civil respect. And you may discern
that they which would have their doctrine
pass for Oracles, without examination, and
their

their commands for Edicts, without contradiction, and they that yield up themselves to such, are the offenders, though they neither give nor receive this title. I cannot but admonish you here to look into your Bibles, and consider how the Texts stand which you cite, and not to conclude every portion of Scripture which cometh into your mind, to be infused by the Holy Ghost, for you to make use of to the purpose which you intend, and therefore not daring to examin it for the right sense, lest you should disobey that Holy One, and the work should smell a little of human study and care. For certainly you have erred, even where the words have no obscurity at all. And if you will not make use of your eyes to see, and your understanding to consider, and will take no more pains than to speak and write, it is just that God suffer you to fall into mistakes that may justly shame you, that you may be more vigilant.

G. Fox's Catechism, p. 26. ' We have held
 ' up such Teachers as *bore rule by their means* :
 ' which *Jeremy* saith, was an horrible and
 ' filthy thing. And such as seek for their gain
 ' from their Quarter. ' *G. F. Truth* and
 ' *Deceit*, p. 7. *Jeremy* cried against the Priests
 ' that *bore rule for their mony*. *Nayl. Love to*
 ' *Lost*. p. 74. The Ministers of Christ never
 ' sought to the people for *means*, nor *bore*
rule

† rule by it.] The words of *Jeremy* are these, c. 5. 31. *The Prophets prophesie falsely, and the Priests bare rule by their means.* I cannot but wonder that all of you should so grossly mistake, as to understand by *Means, Tithes* and *Riches*, and that of the *Priests*; for nothing is plainer than that the *Priests* bearing rule by means of the *Prophets* is spoken of; and that that signifieth by their *help*, power and authority: כֹּהֲנֵי יָדָם by their *hand*. In which signification you find the word, 1 *King*. 10. 29. 2 *Chron*. 1. 17. *Mal*. 1. 9.

G. F. *Catechism*, p. 124, 125. ‘ They tell me that Hebrew, Greek, and Latin, is the Original, by which I may know the Scriptures. A. *The Beast which killed the Saints had power over Tongues, and the great Whore sits upon Tongues.* (Rev. 17. 15. & 13. 7.) G. F. *Message to Parliam.* p. 7. The Teachers say Hebrew, Greek, and Latin, are the Original. Now with the light of Christ Jesus this Doctrine is seen to be contrary to the Scripture. — They that keep in many Languages, keep from Christ; for he redeems out of Languages, Tongues, Kindreds, Nations, and People. All who are in Christ are one; and all who are in Tongues, Kindreds, & Nations, & Languages, are in confusion. Thus also *Smith* in his *Lamentation*, p. 8.] And (1) why not as well, All that are
in

in *people*, are in confusion? The palpable grossness of the absurdity would not permit this. And yet it might as well have been so said as the other, *people* signifying in the Text the same as *Tongues*, *Kindreds*, and *Nations*, and *Languages* do. (2) Who told you *Latin* is the Original? You might with as much Truth have told the world the Teachers say the Scriptures were first written in *English* or *Dutch*. Write next time, *Chaldee*, *Hebrew*, and *Greek*. (3) The Great Whore sits upon *Tongues*, say you, Upon *Hebrew*, *Greek*, and *Latin*, you mean. And I ask what this meaneth. Alas, that you cannot discern what *Tongues* here signifies, when so many words are used to make you understand, *Nations*, *Peoples*, *Kindreds*, *Multitudes*, and all that dwell upon the Earth, *Rev.* 17. 15. & 13. 7. 8. (4) What Scripture saith *Hebrew* and *Greek* are not the *Original*? Don't answer, *Christ* is the *Original*, lest I bid you prove it from the Scripture, and you being not able to do it, become ashamed; for I have not read in all that Holy Book, that that Divine Person is *Hebrew* and *Greek*. Which yet unless you take to prove, you will be shamed by your quibbles and impertinences.

G. F. Catech. p. 10. *As in the first Adam
 all Died, so in the second Adam are we all
 made alive, 1 Cor. 15. 22. How Died all
 in the first Adam, and how are we made a-
 live in the second? he transgressed, so is
 in Sin, out of life in the Death.— Who
 be in the first Adam, they be out of the
 light, Now Christ is he which quickens
 from the Trespases.] The whole Chapter
 is of the Resurrection of the Body, and not of
 the Soul; of rising and being made alive after
 this life in the last day, and not of Regenera-
 tion before our Death. And that the present
 words spake of this last Resurrection, the
 context abundantly shews. Vers. 16. &c.
*If the Dead Rise not, then is not Christ Risen.
 and if Christ be not Raised, your Faith is vain,
 ye are yet in your Sins. Then they also which
 are fallen asleep in Christ are Perished. If
 in this Life only we have hope in Christ, we are
 of all-men most miserable. But now is Christ
 Risen from the Dead, and is become the first
 Fruits of them that Slept. For since by Man
 came Death, by Man came also the Resur-
 rection of the Dead. Now follows our Text :
 For as in Adam all Die, so in Christ shall all
 be made alive. But every man in his own or-
 der, Christ the first-fruits, afterward they that
 are Christ's at his coming. Then cometh the
 end, when he shall have delivered up the King-
 dom**

dom to God the Father. The last enemy that shall be destroyed is Death. Now note these things : The quickening by Christ or rising by him is of them that are fallen asleep in him, and is such as *himself* did partake of, and such as by which he became the *first-fruits*, and such as they that are his shall receive at *his coming*, even in the end of all things, when the last enemy *Death* shall be destroy'd. But now they that are Christ's are already quickned and raised from Sin, and such of them as are fallen asleep and are dead shall not receive *this* quickening at his coming in the end of all things, and Christ himself was never so quickened, as being never so Dead, nor therefore became the *First-fruits* by this Resurrection, and finally notwithstanding *this* Resurrection *Death* still remains. So manifestly have you erred in Interpreting these words mystically, *As in Adam all Die, so in Christ shall all be made Alive*. Dear Souls, ask your selves whence it is that you make such mistakes. Is it dulness of understanding? is it carelesness? or pride, or perverseness of mind? Do not conceit vainly, that every thing that is mystically spoken, is excellently spoken. Let the Scriptures stand as they do, having been so ordered by a wiser than your selves. For you can not put upon them greater purity and spirituality than they

they have, though you should Interpret all mystically which they spake literally. And take heed of making void by such Interpretations those Texts which in their *literal Sense* contain the *Chief Articles* of our Religion, lest others learn of you to do the same, and so the whole Gospel be turned into mystery, and we have no foundation for our belief of a future Resurrection, a Judgment-day, Christ's coming from Heaven to judge the World, our ascension thither, and entrance into that blessed place the Kingdom of God, the wicked's departure into Hell and endless Torments, good Angels and evil, the Crucifixion of Christ, &c.

Ibid. p. 45. ' What is the higher power to
' which the Soul must be subjected? Is there
' a power which must not be subjected to?
' What is that power? That is the power
' which did not abide in the Truth which
' must not be subjected to: but that is the
' higher power which must be subjected to,
' which is above that. So this power is a-
' bove that which did go out of the Truth,
' which spake of himself; the Devil spake of
' himself. *Rom.* 13. 1. *Joh.* 8. 44. *Ibid.* p.
' 119. What is the higher Power to which
' the Soul must be subjected? The higher
' power is ordained of God, and is that which
' goeth over all Transgressors upon the Earth,
' and

' and over the Devil.— The power, which
 ' is immortal; that which answers the prin-
 ' ciple of God in every man. *G. F. Gospel-
 ' Liberty*, p. 20. Every Soul must be subject
 ' to the higher power. Mark, The Soul is
 ' immortal and the power is so.— When
 ' Magistrates acted contrary to the power
 ' ordained of God, he sent his Prophets to cry
 ' against their corruptions.] Barely to cite
 the Text is enough to convince others (I dare
 not say you) of your error; *viz.* that the
 higher power there spoken of is not the im-
 mortal, which goeth over all Transgressors
 and is above the Devil; but the supream
 Magistrate, Rulers, Men in Authority, *Rom.*
13.1. &c. Let every Soul be subject to the higher
powers (you should have kept to the letter,
 which you despise, and not have written
 power for powers.] *For there is no power but*
of God: the powers that be, are ordained of
God. Rulers are not a terror to good Works,
but to evil. Wilt thou not then be afraid of
the powers? They are God's Ministers. Render
tribute to whom tribute is due. Thus again
 speaks St. Peter 1 Epist. 2. 13. *Submit your*
selves to every ordinance of man for the Lord's
sake: whether it be to the King as Supream,
or unto Governours, as to them that are sent by
him for the punishment of evil doers, and for
the praise of them that do well. Certainly if
 you

you speak so as you make Scripture speak; there is no understanding of you: that is, if you mean another thing than your plain words signifie. For nothing can be spoken plainer than what the Apostle hath written here of the higher Powers; which yet you understand not of Rulers, but of the immortal power, which is over all Transgressors and above the Devil, contrary to which the Rulers Act through their corruptions, and to which those higher powers are to be subject.

G. F. *Catech.* p. 71. ' If they were acquainted with the Gospel Christ Jesus, which ' is the power of God, *Rom. I. 16.* they ' would be all in unity.] The Text says not, I am not ashamed of the *Gospel, Christ*, but the *Gospel of Christ*: so distinguishing it from him. As *St. Paul* again doth when he saith, *Christ hath brought Life and Immortality to to light through the Gospel.* And, *God shall judge the secrets of men by Jesus Christ according to my Gospel.* Lest the Reader should think the *Printer* hath omitted the word *of*, let him know that they frequently thus write. *Return to Priests about Beverly:* p. 10. You have put the Books, *Mathew, Mark, Luke, John*, for the Gospel, which are the carnal letter, and part of the declaration of the Gospel, which Gospel is Christ.

G. F.

G. F. Catech. p. 59. The Teachers of the World say, *To the Law and to the Testimonie* : and they call the Scripture so. The Testimony of Jesus is the Spirit of prophecy, and the Scriptures are not the Spirit, and the Law is Light, *Rev. 19 10. Pro. 6 23.* And the Testimony was put in the Ark, and the pot of Manna was laid up before it, unto it the Tribes went up unto *Jerusalem* ; and the Testimony *Jebojada* brought forth and gave it to *Jeboash*. The Spirit of Prophecy was not put in the Ark, nor the pot of Manna laid up before it, nor to it went the Tribes unto *Jerusalem*, nor did *Jebojada* bring forth the Spirit of Prophecy and give it unto *Jeboash*. Again, the Gentiles had not the Law, we are not now under it, we are delivered from it. But the Gentiles had the Law within, which is Light, and we are still under this, we are not delivered from it. Again, the Law is Light. Then we may be sure that is so which *Moses* wrot, forasmuch as that is the Law. The just conclusion therefore is that there are more Laws and Lights and Testimonies than one. Yes and more Testimonies of Jesus there are than the Spirit of Prophecy ; for the Scriptures testify of him, and you your selves say they are not the Spirit. Well, be it known unto you that as there is a Law within, so there is a Law with-

without: and this is a greater and more perfect Light, being added to that within since the corruption of it by the Fall, for the better information of mankind: inasmuch that all that partake hereof are in a better condition than they that want it, as partaking of a peculiar privilege and special benefit. This was the difference of the Jews, and Gentiles: they had the Law, these not. And what I pray you was this Law which the Jews enjoyed, but that which was published by Moses and the Prophets? for as for the internal, that the Gentiles had as well as they. Rom. 2. 14. *When the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves.* Chap. 3. 1. 2. *What advantage then hath the Jew? much every way: chiefly that unto them were committed the Oracles of God.* Chap. 9. 4. *To them was the giving of the Law, and the Services of God, and the Promises.* Now when God saith to the Jews, *to the Law and to the Testimony*: if they speak not according to this word, it is because there is no Light in them, Isa. 8. 20. Let any man judge whether he sends them for the knowledge of his Will to the Law of the Gentiles, or to that given by Moses, which is peculiarly called *their Law* (It is written in your Law, Joh, 8. 17. and

to. 34. Moses gave you the Law, Chap. 7. 19.) whether to the Light of their own hearts, or to his Oracles, Statutes, and Judgments, as they were externally published. Or when he says the same to us *Christians*, whether he sends us to the Light in us, that we may know whether this Doctrine or the other which Men Teach be the Truth, or to the Scriptures; the Light, especially in every one to whom this is said, being not perfect, especially not so perfect as the Scriptures in which God hath declared all his Will, every one being not like *Moses* and the Prophets, Christ and his Apostles. Let any man judge, since God hath sent Prophets, and by them hath published his Will, and that in writing, he yet sends us to the Light in us for the knowledg of his Will and for the determination of all controversies: And whether if he had not externally published a Law and Testimony by his Servants the Prophets, he would say to us, *To the Law and Testimony*. Let me know whether the Light in the Jews told them God would have them circumcise, burn incense, offer sacrifice, and slay such and such Beasts and not others, keep holy the seventh day, abstain from several sorts of Meats, from Blood and things strangled: and if a controversie should arise about these, whether they were to go to the written Law of

Moses, or to the unwritten Law of Light in every one of their own Hearts. Let me know whether the Light within sufficiently tells us, that the *Messias* is come, or indeed that one was promised; that *Jesus* Born of *Mary* is he, or indeed that he was Born at all of a Woman and had real *Flesh*; that he Died, and by that Death redeemed us, and through his Blood shed we are Saved upon our Repentance and an holy Life; that our Spirits do not Die, we shall be made Alive again and rise from the Grave, the Wicked shall have endless Torment, the Righteous endless Joy: insomuch that if *Christ* and his Apostles had never spoken a word, and we had never received the Scriptures, nor had heard a syllable of all this Preached by Men, we should have known it all, and as firmly have believed it as now we do. For it is said, we are built upon the Foundation of the Prophets and Apostles. And, *Jesus Christ* hath brought Life and Immortality to light through the Gospel. The Life was manifested, and we have seen it, and shew unto you the Eternal Life, which was with the Father, and was manifested unto us. The mystery hid from Ages, is now made manifest. The things which God hath prepared for us have not entred into the heart of Man, but God hath revealed them unto us by his Spirit.

Spirit. And these things were Preached unto others that they might know them, and believe, and have Eternal Life. Lastly, the Spirit of Prophecy in the Text you cite (*Rev. 19. 10.*) is not the Spirit as it is in every man, as you understood it; unless you will say contrary to *St. Paul*, *all are Prophets*, *1 Cor. 12. 29.* *Eph. 4. 11.* for it is the Spirit as Prophefying, and that in the strict signification of the word, which is to prædict, as the *Angel* and *St. John* did, of whom it is here spoken. For thus are the Words: *I fell at his Feet to worship: and he said unto me, see thou do it not: I am thy Fellow-Servant and of thy Brethren which have the Testimony of Jesus: worship God: for the Testimony of Jesus is the Spirit of Prophecy.* Which is to say, I am but as thy self; thou hast the Spirit of Prophecy as well as I; I am but a Prophet, testifying of Jesus, like thy self. As *Chap. 22. 9.* *I am thy Fellow-Servant and of thy Brethren the Prophets.* So that when *Isaiah* saith to all, *to the Testimony*, exhorting them to keep close to that word, and to enquire there whether that which any man shall spake be Truth, he cannot mean the Spirit of Prophecy, because all have it not in themselves, nor is it the Will of God they should: for he dispences the gifts of the Spirit severally, to one Wisdom, to another Miracles, to another

ther Prophecy, 1 Cor. 12. Let me hear you say, all men, Heathens as well as Christians, have the Spirit of Prophecy in their Hearts, which testifies of Jesus, and Prophecies of him, speaks of things to come, of his Name, his Servants, his worship, his Enemies, his Kingdom and Church; as it spake, testified, and prophesied in the Angel and the Apostle, as appears by the whole Book.

G. F. *Truth and Deceit.* p. 10. 'To all
'as stumble at the silent waiting upon the
'Lord. Hear what *Isaiah* saith: *Sit thou in*
'*silence, get thou in darkness, O Daughter of*
'*the Caldeans: thou shalt no more be called*
'*Lady of Kingdoms, Isa. 47. 5.*--- You must
'witness silence before you come to speak.
'For when the Devil was cast forth, the Dumb
'spake. *Let the Lips be put to silence that*
'*spake grievous and proud things contemptu-*
'*ously against the Righteous.* All you lying
'Lips that speak contemptuous things a-
'gainst the Righteous, you are to be put to
'silence before you speak, *Pf. 31. 18. Kir of*
'*Moab was brought to silence, because he was*
'*in the Night, Isa. 15. 1.]* In all these places
Destruction and Misery, that which is to be
dreaded, is meant by silence, and not wait-
ing upon the Lord, which is desirable, and
which we are exhorted unto. In *Isa. 47. 5.*
it is manifest from the latter words: *Sit*
thou

*thou in silence, yet thee in darkness: thou shalt
 no more be called Lady of Kingdoms. And
 from vers. 1. Come down and Sit in the Dust,
 O Virgin Daughter of Babylon, sit on the
 Ground: there is no Throne, O Daughter of
 the Caldeans: for thou shalt no more be called
 tender and delicate. In the other of Isaiah,
 it is likewise manifest from the Text it self,
 which if you had cited it fully, would have
 discovered your abuse. Chap. 15. 1. The
 Burden of Moab: because in the Night Kir of
 Moab is laid waste and brought to silence. As
 clear is it in that of the Psalmist: Let the
 Wicked be ashamed, and let them be silent in
 the Grave. Let the lying Lips be put to si-
 lence, which speak grievous things and con-
 temptuously against the Righteous, Ps. 31.
 17, 18. Doth this signifie, they must wait
 on the Lord in the silence of their Souls be-
 fore they speak? Or doth it not signifie,
 they shall be punished? As Ps. 12. 3. The Lord
 shall cut off all Flattering Lips, and the Tongue
 that speaketh proud things. Vers. 5. For the
 oppression of the Poor now will I arise saith
 the Lord: I will set him in safety from him
 that puffeth at him. And Ps. 52. 4. 5. Thou
 lovest all devouring words, O thou deceitful
 Tongue. God shall likewise destroy thee for
 ever. He shall destroy thee for ever. He shall
 take thee away and pluck thee out of thy
 dwell-*

dwelling place, and root thee out of the land of the living. Such is the silence before spoken of, as when the Psalmist saith, *Unless the Lord had been my help, my Soul had almost dwelt in silence,* Psal. 94. 17.

G. F. General Epistle, p. 10. ‘The Apostle saith *Tongues must cease.* Then that which makes, as you say, Orthodox Divines, must cease.] And in the same place he saith, *Prophecies shall fail, and knowledge shall vanish away,* 1 Cor. 13. 8. And then that which you say makes Orthodox men and Divines, must cease. So that the Apostle speaks no more against Tongues than against Prophecy and knowledge.

Ibid. p. 10. 11. ‘The word which was in the beginning, is called the *word of Recon-*
‘*ciliation*: by this word are men sanctified
‘and *made clean*: which is Christ, whose
‘name is called *The Word of God.*] True, his Name is the Word of God; but his name is not the Word of Christ: and yet something is so called. Say Christ is the Word of Christ, and prove there is no incongruity in that saying. Christ is manifestly distinguished from his word, as every man is from what he speaks and teaches, as the Philosopher is from his institutes. For it is called his Word, his Doctrine, his sayings, that which he spake with his lips, and the people heard with their
ears,

ears, *Joh. 15. 20. & 14. 23, 24. & 7. 16. & 8. 31.* And the same is the *Word*, through which the Text says, men were made *clean*; it being in the very terms clearly distinguished from himself, *Joh. 15. 3. Now are ye clean through the word which I have spoken unto you.* Which is no more Himself than, Blessed are the Merciful; the poor in Spirit; the pure in Heart: Love your Enemies; ask and you shall receive; believe on me; and whatsoever else he taught, is himself. For thus you read again, *Joh. 4. 41. 42. Many more believed because of his own word: and said unto the woman, Now we believe not because of thy saying: for we have heard him our selves. c. 8. 30. As he spake these words, many believed on him. Jam. 1. 18. Of his own will begat he us with the word of Truth.* Such also is the word of *Reconciliation* committed unto the Apostles, viz. The doctrine of the Gospel which they had heard and learned of Christ, and had also received by the inspiration of his Spirit, and Preached unto the world; as is likewise manifest from the Text, *2 Cor. 5. 18. God hath reconciled us unto himself by Jesus Christ, and hath given to us the Ministry of Reconciliation.* Which is the same as *He hath committed unto us, the word of Reconciliation.* And what that is, you may understand by this which follows, *We pray you in Christ's*
stead,

stead, be ye reconciled to God, for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Go, said he, Preach the Gospel to all Nations; teach them to observe whatsoever I have commanded you: He that Believeth, and is Baptised, shall be Saved: And told them that Repentance and Remission of Sins should be Preached in his Name. Accordingly they Preached, *Act. 13. 38, 39.* Be it known unto you, that through this man is Preached to you the forgiveness of Sins; and by him all that believe are justified from all things from which they could not be justified by the Law of Moses. *Act. 2. 38.* Repent and be Baptised in the name of Jesus Christ, for the remission of Sins. They laboured in the Word and Doctrine, and exhorted the Believers that the word of Christ should dwell in them richly. By all this you may understand what is the word of Reconciliation committed to the Apostles, the word of Christ, the word which he spake, through which his Disciples were made clean, and may learn to distinguish it from himself.

Farnsw. Priest's Ignorance, p. 4. 5. 'The Teachers of the world say, that the Spirit is the Letter, and they are inseparable: when the Spirit saith, The Letter killeth, and is Death. And thou who wouldest raise the Spirit out of the dead Letter, art a Con-
'juror.

' Jurer. They say that Salvation is in the
 ' Scripture, and that the Power goeth along
 ' with the Letter, which is Death. *Burroughs*
 ' *Trumpet*, p. 20. You say Christ commands
 ' it, when the Letter doth but declare it :
 ' and say in such a Verse of such a Chapter,
 ' such a command is, not having received the
 ' command by the same Spirit.—You are in
 ' Witchcraft who observe commands with-
 ' out from the Letter, thereby drawing from
 ' the teachings within by the Spirit. They
 ' that obeyed Christ, were led by the Spirit,
 ' and not by the Letter: for they were not
 ' Ministers of the Letter, but of the Spirit.
 ' *Return to Priests about Beverly*, p. 10. You
 ' put the Books *Matthew, Mark, Luke, John*,
 ' for the Gospel, which are the carnal Letter.
 ' *G. K. Help.* p. 27. The finest, truest words
 ' out of a bad mans mouth, can never reach
 ' the seed of God, either to the raising it up,
 ' or refreshing it, but kills and burdens it :
 ' as said the Apostle of the false Apostles,
 ' who had the Letter, and were Ministers of
 ' it out of the Spirit and Power, *The Letter*
 ' *Kills.*] I begin to believe that some of you
 ' understand by the *Letter* and the *Scriptures*,
 ' the very *Characters* and the *Books*; forasmuch
 ' as it is usual with them to call them *Ink* and
 ' *Paper*. But others of you are more skilful,
 ' calling them also words *spoken*. By which
 ' yet

yet I hope they do not mean the *sounds* only, which are made by the mouth: (which, if they do, they mend not the matter at all, the sounds being to the Ear no other than what the characters are to the Eye :) but I would believe they mean, as they ought to do, the *sense* and *doctrine*: for Scripture is all one, whether it be expressed by the Pen, or spoken by the Mouth, or only conceived in the mind, that is to say, the *doctrine* is. Now we are to consider, whether the *Doctrine* of the *Scriptures* be *dead* and *liveless*, *carnal* and *killing*. Here you differ again, some saying it is so in *it self* alone *without* the *Spirit*, or as it is Preached from the *Scriptures* without immediate *revelation* to the Preacher, though that Preacher be neither *wicked*, nor a *seducer*: others saying it is so as Ministred by *such vile* persons. We are again to consider of *what* *Scriptures* or *Doctrine* the Apostle speaks, when he saith, *We are not Ministers of the Letter, but of the Spirit*. And (1) can you in good conscience say, the *doctrine* of the Gospel is a *dead* and *carnal* word? Or which is all one, that those *Scriptures* are, which express that *Doctrine*, and that after the most lively manner, even according to the mind of God himself, who so delivered them by his own *Spirit*? Thus we read there, and thus it is spoken to us from thence by our
Preach-

Preachers. Sinners, you must forsake your evil ways, and become new creatures; not only outwardly reform, but be inwardly holy, and changed in your natures; must cleanse your selves from all filthiness, not only of the flesh, but of the Spirit also; you must walk in the fear of God, and observe diligently all his Commandments, love them, and delight in them; or else you cannot be saved, but must burn, as God hath pronounced, in the Lake of Fire and Brimstone, and suffer his wrath and indignation for ever. His love is exceeding great to us, who is not willing that any should perish, but that all should have everlasting life: and to that end hath given his only-begotten Son to die an ignominious and painful death, and to bear our sins on his own body on the Tree, and to make atonement for us, and hath set him up on the Throne with himself to rule over all things for our good, and hath sent forth his mighty and gracious Spirit to enlighten, convert, strengthen, and comfort us. Courage poor Soul and look up: Glory is provided for thee who hast offended, greater than the most magnificent Prince on earth enjoys. Harken to the holy Guide in thy Soul, cease thy Rebellion, and thou shalt inherit Heaven; dwell with God in that supernal Palace; be holding his Face in Peace, and have fulness
of

of joy, all perfection, and life for evermore. Blessed art thou, O man, who hast subdued thy Lusts, overcome the World, and hast put on Jesus Christ; for unto thee belongeth this blessedness, Kingdom, and Glory. Though we Die, we shall be made alive again, and stand before the Judge, which knoweth what we have done, and what hath been in our hearts, and who will accept no mans person, but will render to all according to their deserts: so that our portion in the end will be either that bliss, or that misery: and this is not our word, but the Mouth of the Lord hath spoken it. Now call you this a carnal Letter, a dead, insipid, spiritless thing? Hath it no more power in it to move the Soul, than characters of Ink drawn upon a Paper? It pierces the Sinner like a Sword, and comforts the humble Soul more than Wine. The very contrivance of the Scriptures spits shame in the face of your bold assertion; they being adorned with all perspicuity, that we may understand the truth; and with the strongest arguments to perswade us to our duty, as the love of God, the Death of his Son, the assistance of his Spirit, the filthiness and incommodities of Vice, the purity, and beauty, and benefits of Vertue, the Resurrection and the Judgment, the Glory of Heaven, and the Torments of Hell. And so long

long as men have understanding, fear, hope, and love of themselves, this word can not be as a mere block and stone to them. And you may hence discern that there is a force in the very things themselves, in that the same person works more upon the auditors when he Preaches clearly, pertinently, and the weightiest matters, than when he speaks of more extrinſick Points, and Doctrines of the least moment, and makes Childiſh deſcants, and involves all he ſays in obſcurity. I demand, if the Scriptures be ſuch a dead letter, and killing thing, death it ſelf; why the Apoſtle wrote, or why do you? Did he contradict his Tongue with his own hand at the ſame moment? Did he believe that he ſent the *Columbian* a word as dead as his Ink, and a letter that Killeth? or will you ſay it was not ſo with him, becauſe he had the Spirit, and that went along with it from him to them? If ſo, you muſt tell us why the Spirit may not as well accompany the ſame to us, which we likewise have received. But know you, however it was that life came into the dead thing, they acknowledged that his Letters were mighty and powerful, 2 Cor. 10. 10. And it ſeems ſome of you perceived that this Doctrine, and theſe good works which the Scriptures contain, are not altogether ſo weak and dead as others would
make

make them, for that they have added, that out of a *wicked mans* mouth they can do no good, and yet further, that the Apostle speaks this of *false Apostles*, *The Letter kills*. Well then, our Ministers may still Preach them with comfort, if they be *righteous*; out of such mouths they may do good, reach the seed of God, raise it up, and refresh it; and there is virtue in them, if they be not Ministered by *false Teachers*; who yet you should observe Minister not them, but *another* thing, the figments of their own brains in their place, *false Doctrine*, as they are *false Teachers*; whereas I thought you had understood by the Letter, the Scriptures without their corruption, and so you do, however you thus speak. But I like not these words, *The truest words out of a bad mans mouth kill and burden the seed of God in others*. It might be more innocently said, his sinfulness doth this, or is the occasion of it, than to lay the blame upon the pure and incorrupted Doctrine of God; or to charge it with so dreadful and dismal an effect. I hope such a conceit as this lies not at the bottom, *viz.* that the sin in the man infects the Doctrine, and so it becomes noxious to others that hear it, like as breath receives contagion from a contagious Body, and conveighs the same to them, into whose Lungs it enters. Nor do I like this saying,

The

(III)

*The truest words out of a bad mans mouth cannot reach the seed of God, raise it up, or refresh it. For that hereby you spoil the word of Christ of all power, and render the Doctrine of the Gospel as impotent in it self as is silence and a dead Mouth, or as it is our hand to work any good upon the Soul; which yet is of such a nature (as I have shewed) as that it must needshave a force in it, and is called the power of God, and even herein excels the Law, in that it is more vivid and quickening. And hereby you make all the efficacy and the effect to depend upon the goodness of the Preacher; as if his Soul rightly moving affects the Holy Ghost with whom she is conjoined, and that great Spirit which fills all places, transfers the motions unto the Souls of others, like as some say impresses being made upon the Spirit of nature, are carried by the same from Body to Body, just as a stroke given at one end of a line runs unto the other; so that no good can be done, let the Doctrine be never so right and excellent, unless such a motion can be made, and no such motion can be made but by a Pious Soul. If this be the mystery, I leave it to them that love it. Only let me say, *The Wind bloweth where it listeth, and thou hearest the sound of it, but canst not tell whence it cometh, and whither it goeth: so is every**

every one that is born of the Spirit, Joh. 3. 8. As thou knowest not what is the way of the Spirit, nor how the bones do grow in the Womb of her that is with Child: even so thou knowest not the works of God who maketh all; Eccl. 11. 5. So is the Kingdom of God, as if a man should cast Seed into the Ground; and should sleep, and should rise night and day, and the Seed should spring and grow up, he knoweth not how. For the Earth bringeth forth Fruit of it self, first the Blade, then the Ear, after that the full Corn in the Ear. The Seed is good; cast it into the Ground, and as for the success, leave that to God: who we may be sure hath a blessing for his own word of truth: and as his blessing accompanies the goodness of the Man, so it doth the goodness of the Doctrine; and his Spirit which waters and quickens and brings forth Fruit, proceeds not from man, nor depends upon his sanctity as to others reception of it, but proceeds from himself, and he sends it forth whither he pleases, and it is willing to work in us all. Paul Plants, and Apollo Waters: but God gives the increase. So then, neither is he that Planteth any thing, nor he that Watereth: but God that giveth the Increase, 1 Cor. 3. That we may know whether the Spirit in one can act upon another, let the Spiritual man keep silence, and let a particular Doctrine or some parti-

particular Sins be proposed to him privately, and let us see whether he can instruct the minds of others in that Doctrine, or convince them of those Sins. St. *Paul* makes me despair of any effect, in that he says the Spiritual man that speaks in an unknown Tongue (and that is as much as he kept silence) effects nothing, 1 *Cor.* 14. (2) Because you condemn our Preaching from the *Scriptures* without immediate *Revelation*, calling us for that cause alone Ministers of the *Letter* : let me tell you, that whilst our hearts are honest, and we entirely desire and labour after the Conversion and Salvation of Souls, and God hath blessed us with the knowledge of his Will, and with zeal for his Glory, and with the sanctification of our natures, and with good success of our labours, we will not be ashamed of this Ministry, though it please him to give us no more than ordinary assistance of his Spirit (which he that hath not, is none of his;) and we receive not his word as the Apostles and Prophets did by extraordinary inspiration, and by inspiration alone; but meditate and study, and so Preach as we have learned the truth from the *Scriptures* through the help of God which we have had in our diligence, according to the good sense of divine things upon our hearts. For whereas St. *Paul* received not the Gospel

of man, nor was taught it, but by the Revelation of Jesus Christ, Gal. 1. 12. you read otherwise of Timothy and Titus and other Preachers. 2 Tim. 1. 3. *Hold fast the form of sound words which thou hast learned of me.* Chap. 3. 14. *Continue thou in the things which thou hast learned and hast been assured of; knowing of whom thou hast learned them, and that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation through Faith which is in Christ Jesus. All Scripture is given by Inspiration, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: that the man of God [Timothy, or any other such Preacher, 1 Tim. 6. 11.] may be perfect, thoroughly furnished unto all good works. 1 Tim. 4. 11. These things command and teach. Vers. 13. 15. Give attendance to reading, to exhortation, to doctrine. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Chap. 3. 14, 15. These things write I unto thee, that thou mayest know how to behave thyself in the house of God. 2 Tim. 2. 2. The things which thou hast heard of me among many Witnesses, the same commit thou to Faithful men, who shall be able to Teach others also. Vide etiam. Tit. 1. 9. and 2. 15. Here then are Ministers of the Doctrine which they had learned and had been taught of men,*

men, and of things committed to them by others, and studying Ministers. If they had received the word by Revelation like *St. Paul*, what need he teach and direct them? Did he teach and direct the other Apostles thus? Was the word committed to them by men? Had they learned it of others? Were they who were sent forth immediately by Christ and the Inspiration of the Holy Ghost, chosen of men as being judged Faithful?

(3) But now let us view the *Text* from whence you have taken occasion to speak as you do: a little consideration of which would have delivered you from your errors: viz. 2 Cor. 3. 5. &c. *Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God.* Thus having told them from whence they had their ability, he next tells them what a word it is which they Preached: Vers. 6. *Who also hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit. For the letter Killeth, but the Spirit giveth Life.* And so goes on in commendation of the same Doctrine, comparing it with the Law, that the glory of it might appear to exceed the Glory of the Law; saying, *The Law is the Ministration of Death and Condemnation, but this the Ministration of Life and Righteousness. And Moses put a Veil upon his Face, and until*

this day remaineth the same Veil untaken away in the reading of the Old Testament : but this Veil is done away in Christ, and we use plainness of Speech ; and with open Face, beholding as in a glass, the Glory of the Lord, are changed into the same Image [Vid. vers. 7. to 12.] as by the Spirit of the Lord. Wherefore he concludes, Chap. 4. 1. Therefore seeing we have this Ministry, as we have received mercy we faint not. So that the Letter is such a word as is external, obscure, dead and lifeless, which is without the Spirit, and which Condemns : And therefore by no means can be the Doctrine of the Gospel, which on the contrary is of an internal nature, perspicuous, quick and powerful, which is accompanied with the Spirit, and which holds forth justification. And that it is the Law, is manifest, in that as the Letter Killeth, so he tells us of the Ministration of Death, which you your selves will acknowledge to be the Law : and this Ministration, which is the Law, so exactly answers the Letter, that it is said to be ἐν γράμματι, in Letters : and as the Letter signifies that which is external (Rom. 2. 28, 29.) so this Ministration is ἐν ὑμῶν, ἐν λίθοις, Engraven in Stones, vers. 7. In this sense we find him using the same terms, Rom. 7. 6. We are delivered from the Law, that we should serve in newness of Spirit, and

not in oldness of the Letter. And as for the killing of the Letter, we read it thus, v. 11. *sin taking occasion by the Commandment, deceived me, and slew me.* Again; c. 8. 2. *The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.* But I have an argument which I dare say you will not deny, viz. G. Fox says, the Letter here is the Law. *Treatise of Swearing*, p. 52. And so the Apostles were made able Ministers of Christ, and of the New-Testament, and not of the letter of the Prophets, and of the law in the Old Testament, in which there was Swearing; for the letter killeth, but the Spirit giveth life. Why the Apostle calleth the law the letter, in opposition to the Spirit, belongs not to our present business to explain. I only therefore refer the Reader for satisfaction to *Jer. 7. 8, 17, 18. Heb. 8. 10. & 10. 1. & 9. 10. Gal. 3. 2, 24. & 4. 3, 9. 1 Cor. 12. 8, 9, 10. Tit. 3. 6. Job. 7. 39. Rom. 5. 5.* And how it Kills, and is the ministration of Death and Condemnation, he may learn from *Rom. 7. 5, 8, 11. with Mat. 6. 17. 27, 28, 31, 32, 33, 34, 38, 39, 43, 44. Rom. 8. 3. Heb. 9. 9. & 10. 4, 10. Gal. 3. 10, 21. & 2. 16. Act. 13. 39.*

G. F. *Christian Liberty*, p. 9. *It was matter of Conscience towards God that Mor-decay did not bow to Haman; Esther 3. 2.*

Clark's Wife, pag. 59. If they had put off
 their hats before you [*Judges*] respecting
 your persons, then they had transgressed
 the Law, *1am.* 2. 9. Christ respected no
 mans person: and God saith, ye shall do no
 unrighteousness in judgment: thou shalt
 not respect the person of the poor, nor ho-
 nour the person of the mighty, *Lev.* 19. 5.
Mordecai would not bow to *Haman*, nor do
 him reverence according to the King's com-
 mand, which was contrary to God's com-
 mand. And yet I say, God commands to
 honour all men. Which is not to rise up
 and bow down to them, and to stand bare-
 headed before them, but to do good to all
 men, and to love them. *Parker's Discovery*,
 p. 30. Doffing the Hat is honour below,
 which men seek, and give one to another,
 respecting persons, bowing to the Rich,
 giving them titles of Lords, Masters, Sirs,
 but do not so to the poor, who are in vile
 rayment. *Ibid.* p. 65. Christ respected not
 the persons of men, as his Enemies did
 confess, *Luk.* 15. 21, 22.] (1) If *Mordecai*
 refused to bow to *Haman*, and shew him re-
 verence out of Conscience, I wonder his Con-
 science permitted him to receive greater ho-
 nour himself, in riding cloathed with the
 Royal Apparel, and upon the King's Horse,
 through the City, with Proclamation made
 before

before him of the King's favour, *Est.* 6. If the King had commanded him to see this honour performed towards *Haman*, I believe he would have refused as well as he did to bow; and that he would likewise have refused to run before him, or to wait upon him at his Table, if he could have done it with equal safety. For that his refusal was not out of Conscience, we have this evidence, *Many* of as good Conscience as he both gave and received this reverence: (you take for granted that no other bowing and reverencing is meant than what is ordinary among us at this day :) and they gave and received also titles of Honour, *1 Kings* 1. 23. *Nathan the Prophet bowed himself before the King with his face to the ground, and said, My Lord, O King, c.* 18. 7. *Obadiah fell on his face, and said, Art thou that my Lord Elijah? v.* 12. 13. *I thy servant fear the Lord from my youth. Was it not told my Lord, &c.* *Gen* 23. 7. *Abraham stood up and bowed himself to the people of the Land. c.* 33. 3, 14. *Jacob bowed himself to Esau, and said, Let my Lord pass over before his servant. 1 Chron.* 29. 20. *All the Congregation bowed down their heads, and worshipped the Lord and the King.* Now let the reason be shewed, why the single example of *Mordecai* should prevail against all these. But besides examples, we have a precept: *Lev.* 19. 32, *Thou shalt*

shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. (2) And from this Text it is apparent that you speak just contrary to the mind of God, in saying, that to rise up is not to honour men, when he says, *Rise up and honour.* And whereas you interpret that command of our Saviour, by his Apostle, *Honour all men*, to signify that we love them, and do good to them, as if this were all; common sense teacheth you that these are two distinct precepts: and you might have learned so much from that very place which you cite, where they are distinctly named: *1 Pet. 2. 17. Honour all men: Love the Brotherhood.* So *Rom. 12. 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another.* (3) You miserably confound two sorts of respect, that in judgment with that of civility. And it is a wonderful thing that you cannot discern the difference, when you cite the very Text which plainly shews it; *Lev. 19. 15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the Poor, nor honour the person of the Mighty: but in righteousness shalt thou judge thy Neighbour.* Where you might have observed, that respecting of the *Poor*, is as well forbidden as of the *Rich*: and that it is a peculiar injunction to *Judges*. The true sense is this, Let
neither

neither the Poor be favoured for his poverty, nor the Mighty for his greatness; but *judge* the Cause just as it is in it self, without any regard to the persons. Which is quite another thing than to put off the Hat, Rise up, or Bow, or say Sir, in our common discourse. Which kind of respect you would prove our Saviour gave not, from the testimony of his Enemies: but with the like perverting of the Text; which like the former, speaks of giving faithful judgment, and of declaring the Truth, without favour to any person; as the bare recital of the Text will shew. Luk. 20.

21. 22. *Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful to give Tribute to Cæsar, or no?*

(4) As for St. James's words, let us consider them diligently. c. 2. 1. *Have not the Fair of our Lord Jesus Christ with respect of persons. That St. James speaks this, not against all respect, but that the Poor as well as the Rich should be regarded, and that they should not be contemned, will appear by what follows. For says he next: For if there come into your Assembly a man with a gold Ring, in goodly Apparel, and there come in also a poor man in vile rayment, and ye have respect to [ἐκλέγετε, look upon] him that weareth the gay cloathing, and say unto him, sit thou here in a good*

good place, and say to the poor, stand thou
 * See c. 3. there, or sit here under my Footstool,
 17. AB. 14. are ye not then * partial in your
 9. 1 Cor. 11. selves, and are become judges of e-
 29. vil thoughts? Take away then
 this partiality, and let the poor be respected,
 and then the Apostle is satisfied. Let them
 not be put under the Foot-stool, but be put
 in a good place, as the Rich are, and he will
 not condemn us. He speaks not against the
 respect of the Rich, but the neglect and con-
 tempt of the Poor. In favour of them he
 writes; telling us withal that we judge amiss,
 and not as Christianity hath instructed us,
 if we think that there is any great matter in
 a few fine cloaths, and in riches, and that a
 poor man may be slighted meerly upon the
 account of his poverty; for the Rich may be
 a very Enemy of God and all goodness, and
 the Poor may be as much adorned with ver-
 tue, which is the true Riches, as the other
 is with gold. As it follows: *Hearken my
 beloved Brethren, hath not God chosen the poor
 of this world, rich in Faith, and heirs of the
 Kingdom, which he hath promised to them that
 love him? But ye have despised the poor.* These
 last words shew again whereunto the Apo-
 stles discourse tendeth, viz. That the Poor
 be not contemned. God, says he, hath con-
 sidered them, he hath not overlooked them
 in

in his distribution of divine things, having made them rich in faith, and so heirs of his own Kingdom; and for this some of them you see are worthy to be regarded: but however, to despise any of them, is to do contrary to God, who hath chosen such. *Do not rich men oppress you, and draw you before the judgment-seats? Do they not blaspheme that worthy name by which you are called?* Riches make not men better; for some that have them, are the greatest sinners, and your Persecutors; and therefore there is no reason to regulate your esteem of men altogether for their sake. *If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thy self, ye do well.* It is well done be sure to observe the great Commandment of the Law, which is also the Commandment of our Lord Christ in his Gospel, *love thy Neighbour as thy self.* And this requires love to all, to the poor, for he is equally thy Neighbour: and if we must love him, we know then that this cannot consist with the contempt of him. And as we would not be despised, if we were poor, so should we love others, as we do ourselves, and not despise them that are in that condition. *But if you have respect to persons, ye commit sin, and are convinced of the law as Transgressors.* But know you, to respect persons is directly forbidden in the law. As *Deut.*

1. 17. *Ye shall not respect persons in judgment: but you shall hear the small as well as the great.* And to honour the Rich, and not the Poor, to look upon the one highly, and to despise the other, is just such another partiality as to hear the great, and not the small, to do justice to the one, and not to the other; and therefore if you do thus, ye are alike convinced of the Law as Transgressors. But now, said the Law, you shall not *honour* man; not any man whatever? We know the contrary: for it is said, *Honour Father and Mother: Honour the Face of the Old Man.* And therefore when it says, Have no respect of persons, it cannot mean in this sense. *Acceptation of persons*, and *giving of honour* to men, are two very different things. Wherefore St. James speaking of *that respect* of persons which the Law did condemn, he cannot be understood of *that* which it did not condemn, namely, the *honouring* of men; as if he absolutely prohibited it. Which we may know further cannot be his meaning, in that it is contrary to St. Peter, who saith, *Honour all men.* And all that I can observe from his whole discourse (which we have seen) is, that he pleads for the due observation of this Precept, which is inconsistent with giving *honour* to the *Rich*, and *none* to the *Poor*, respecting those, and despising these, which is the thing he condemns.

demps. If it had been said, If you have re-
 spect to the Rich, and your friends and kin-
 dred, and bestow gifts upon them, and do
 them courtesies, and receive not the poor,
 and enemies and unallied, nor shew them
 any kindness, are you not partial? Would
 this signifie that no such thing ought to be
 done to our Kindred and Friends, and the
 rich? By no means so: Yes, notwithstanding
 our Saviour saith, *When thou makest a dinner,*
call not thy friends, nor thy brethren, nor thy
rich neighbours, Luk. 14. 12. So when it is
 said, *If you have respect to the rich man, and*
say to him, sit thou here in a good place, and say
to the poor, sit thou here under my footstool, are
ye not partial? Neither doth this likewise
 mean, that a Rich man may not be respect-
 ed, honoured, and set in a good place. I
 would willingly know, since he says, to re-
 spect persons is to be *partial*, how I am par-
 tial if I *respect all*, by putting off my Hat,
 rising up, and bowing to all. Which respect
 he that gives to the Rich, and denies it to
 the Poor, is the person St. *James* condemns.
 And truly if a man hath either the fear of God,
 or the love of men, or but common civility,
 he will pay his fellow-creature this respect,
 and much more of the same sort, how mean
 soever he be, as he doth to his Superiors.
 The refusal of which, what doth it argue but
 pride

pride and contempt? Well, but you then further say, *St. James* would have no difference made, but that one be respected and honoured *as much* as another, the Poor as much as the Rich, the meanest as much as the mightiest. Not so, my Friends, for in the same place where it is said, *Honour all men*, it is said, *Honour the King*, 1 Pet. 2. 17. which denotes something peculiar, which is due to him, and not to others. And it is said again, *Render to all their dues, Tribute to whom Tribute is due, Custome to whom Custome, Fear to whom Fear, Honour to whom Honour*, Rom. 13. 7. In that it is said, *Honour to whom Honour is due*. It denotes here somewhat more than that which is due to all men, even as he says the same of Tribute, and Custome, and Fear, which we know are not due to all. It is said moreover, as for greater Emphasis of a lamentable condition, *The faces of the Elders were not honoured*, Lam. 5. 12. And note our Saviours words, Luk. 14. 10. *When thou art bidden to a Wedding, sit down in the lowest room, that when he that bid thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.* This is honouring of one more than another, and our Saviour allows it. You may observe also that *God himself* hath given Titles of Honour with difference; for he styles some

some Gods, Kings, Honourable, Lords, Ladies;
 and doth not call all so, nor all these by the
 same name. And that you may know when
 he thus speaketh, it is not as if he said, *whom the
 world calls so*; remember but that one sentence,
I have said ye are Gods; together with our Sa-
 viour's words, *If he called them Gods, &c. John*
10. 34, 35. My Friends, why let you the poor
 man stand at your doors, and begg for bread;
 and give him a piece only, and that of the
 courtest sort, and yet invite the rich man in
 to your house, set him at your Table, and
 feast him with the best? Is not this respect
 of persons? and are you not partial? Yes,
 and when the King (suppose) feasts with you,
 why do you give him the silver Plate, and
 damask Napkin, and provide attendants of
 the better sort, when the poor man must
 have the wooden Trencher, and the hurden
 Towel, and scarce any observance, or none
 at all? Do ye offer the King a wooden dish
 to drink in? which yet you give the poor
 man, and for no other reason; but because
 he is so. Set you the Beggar down by the
 Noble? Or if he place himself at the head
 of the Table, in such a presence, do ye not
 bid him change his place and come lower;
 and so shame him? which also you would
 not do, if it had been among his Fellow-
 beggars. Are not these unrighteous things?
 Is not this partiality? And have you not,

Because of this, the Faith of our Lord Jesus, with respect of persons? Think of it. And think again, whether thus to do, be not as much as to put off the Hat.

Clark's Description of Prophets, p. 26. Mat. 5. 'Swear not at all. But you will say, this is meant of ordinary Swearing. But whoever thou art, by thy earthly carnal wisdom knowest not what Christ meant. Is there not Swearing before Magistrates every day in one place or other, at Terms, Sizes, Quarter-Sessions, Court-Leets? would you have it commoner?] Thus lies our Saviours words, *Mat. 5. 33. &c. You have heard that it hath been said to them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths.* Though the latter words, which belong to promissory Oaths, seem to infer, that the former, whose opposite they are, do so too: yet I shall understand false assertions, as well as non-performance of promises made by Oath to be here forbidden: as if it had been said thus, Thou shalt not forswear thy self, but shalt swear truly, or, and moreover, thou shalt perform unto the Lord thine Oaths: which then would plainly have taken in both. For I doubt not but those words, as they stand in the Law, forbid both, and no question but as the Jews swore commonly of their own accord in the one

fort, so they did in the other; and our Saviour intends equally to rectifie the fault. It follows, *But I say unto you, Swear not at all.* This must be more than the Law said, and therefore prohibits Swearing, though the Truth be asserted, or the promise performed. For as much as the Law it self prohibited false assertions by Oath, and non-performance of promises so made. But now this *Swear not at all*, denotes a *voluntary act*, and relates to the evil custom of the Jews. As if it had been said, *Swear not at all*, as you commonly do of your own accord: No, though you swear truly. And therefore it belongs not to the taking of an Oath before a *Magistrate*, which is a *constrained act*; as every one knows the difference betwixt *Swearing* and being *adjured*. Next he says: *Neither by Heaven, nor by Earth, nor by Jerusalem, nor by thy head.* This is another indication that the swearing which our Saviour forbids, is that which men use freely of themselves in their converse: for that the *Magistrate* never administered an Oath in his judiciary process in *these forms*, but only as the Law required, in and by the *Name of God*. But the people used commonly such Oaths in their ordinary converse and private business. And that they did, partly out of reverence to the Name of God (as we learn from *Philo*

Judeus *: Y and partly because they thought themselves the less obliged by these; as we learn from our Saviour, *Mat. 23. 16, 18.* Wo to you blind guides, which say, whosoever shall swear by the Temple, it is nothing; but whoso shall Swear by the Gold of the Temple; he is a Debtor: Whoso shall Swear by the Altar, it is nothing; but whoso shall Swear by the Gift that is upon it, he is a Debtor. So that our Saviour says thus much: Swear not at all; I do not mean only by the Name of God, but in any of those other forms which are in use among you, as by Heaven, Earth, the Temple, the Altar, &c. which clearly signifies that the swearing which he forbids, is in that manner in which those forms were used: which was in ordinary converse, not in solemn judicature. He adds further thus: For Heaven is God's Throne, Earth his Footstool, Jerusalem his City, and thou canst not make one hair white or black. Which is to say, Though you think it

* *De Spec. Leg. p. 394.* *Kay et an dūvāi, &c.* If necessity require an Oath, it is more fit to swear by the health and old age of Father and Mother, if they be living; and if they be dead, by their blessed memory: because God is not to be rashly named. . . . Some are wont to say, So help me, joining the rest: which might be compleated, not by adding, the most High, but Earth, Sun, Heaven or the world. But others are so hasty, that passing by the creatures, they are bold to swear by the Creator himself.

less, because you do not use God's name in these forms, I tell you it is all one; for even herein you do Swear by him; c. 23. 21, 22. *Whoso shall Swear by the Temple, sweareth by it; and by him that dwelleth therein; and he that shall Swear by Heaven, sweareth by the Throne of God; and by him that sitteth thereon.* Lastly, it is said, *But let your communication* [*λογος, speech, word,*] *be yea yea, nay nay; for whatsoever is more than these, cometh of evil.* As if he had said, only say to one another. It is so, or it is not so: I will do it, or I will not do it. Which further shews, that our Saviour's prohibition is limited to our common converse with one another. As for the reason of the prohibition, it signifies thus much, This common voluntary swearing ariseth from some evil principle or other, as the malignity of nature, pride, vanity, profaneness, passion, irreverence of God, or the instigation of the Devil. But now, if only *voluntary* swearing be here forbidden, it may be said, The Law forbade as much, and therefore our Saviour hath added nothing to it; whereas he tells us in the same place (*vers. 17.*) that he came to *fulfil* and compleat it; and this is one particular in which he hath done so, as is evident by his making it an instance of his superaddition. To which I answer, It cannot be questioned but that our Saviour hath *expressed* the Law

In its full latitude; especially considering he now intended to compleat it. And as he did expresse it, it is manifest he hath compleated it. For whereas it is said only, *Thou shalt not forswear thy self*: is not this more which he says, *Thou shalt not Swear at all in communication*? If the Law said this, how could our Saviour speak as he doth by way of addition, *But I say it*? Which signifies plainly that the Law did not say, *Swear not at all in communication*? But what then? Might the Jews swear as much as they pleased in common speech and converse, so that they swore truly? I ask likewise, forasmuch as the Law said only, *Thou shalt not commit Adultery*; might the Jews therefore lust after Women as much as they pleased, and was there no sin to them in so doing? By no means so: neither the one, nor the other; for though the Law expressed no more, yet they might discern by the common light of nature, and much more by that light which the Law of God (which Moses delivered to them) afforded, that God's name was not to be used in vain, and that they were not to Swear rudely, lightly, irreverently; and that likewise unclean desires ought not to lodge in the heart: As, though the Law expressed not the promise of eternal life (as say some) yet they could not be altogether ignorant of it, nor were they, but expected

pected some such reward, which is now fully manifested. I will add one thing more: Is not St. Paul's *ἐν Χριστῷ*, *By your* [al. our] *re-joycing which I have in Christ Jesus*, (1 Cor. 19. 31.) as much as the common Oath *ἐν Θεῷ*, *By God?* or as much as *By the Temple?* which our Saviour tells us is an Oath, Is not his *ὁ Θεὸς*, *God is true*, or, *as God is true*, (2 Cor. 1. 18.) as much as the Oath *יהוה חי* *The Lord liveth*, or, *as the Lord liveth*, or, *God's life?* Jer. 12. 16. 1 King. 17. 1. Is not his, *I call God to record upon my Soul* (2 Cor. 1. 23,) as much as *God do so to me, and more also*, &c. Ruth. 1. 17. 1 Sam. 4. 14. Do not these former as much express the nature of an Oath as the latter? or as much as to help me God, By this light, By this Drink, which are used as forms in Swearing? For my part I would as unwillingly use the one, as the other. And I put it to your Conscience, whether in Witness-bearing, or in the matter of Allegiance and Supremacy, or any other publick concern, you will say before the Magistrate, I call God to record upon my Soul, or, As God is true, or, By our joy in Christ Jesus, this is so, or, thus will I do, Well then, St. Paul speaking thus more than once, and deliberately in writing, certainly he did not understand our Saviour's words so strictly, but that a Christian may upon

weighty consideration swear sometime in the fear of God, when he is not required by the power of the Magistrate. And my reason for this is, not only that Holy Mans example, but because this kind of Swearing proceedeth not from evil, neither irreverence towards God, nor vanity of mind, no inconsiderateness, nor any corrupt principle; which is the reason of our Saviour's prohibition. To prevent your censure, let me publish, that to my knowledge I never Swore any sort of Oath but before an Officer that required it: I thank God for his grace.

Bishops Jesus Christ. p. 18. 'Christ was
' with the Church in the Wilderness, and
' with the Angel, who spake to *Moses* in
' Mount *Sina*, and with the Fathers who re-
' ceived the lively Oracles, but they would
' not obey, but thrust him from them, *Act.* 7.
38, 39.] The Text says not *Christ*, but *Mo-*
ses was with the Church in the Wilderness,
and with the Angel, and with the Fathers;
and *Moses*, not *Christ*, they thrust from them.
And whether you mean the Fathers, or Christ,
(as the one you must mean) received the
Oracles, the Text tells you likewise it was
Moses. For thus it runs: *This is that Moses*
which said unto the Children of Israel, a Pro-
phet shall the Lord your God raise up unto
you of your Brethren, like unto me; him shall
ye

ye hear. This is he that was in the Church in the Wilderness with the Angel that spake to him in Mount Sina, and with our Fathers: who received [οἱ ἀγγελοὶ] the lively Oracles to give unto us. To whom our Fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, make us Gods to go before us: for as for this Moses we wot not what is become of him.

Gibson's Everlasting Rule, p. 45. 'Christ
' said Think ye that I came to send peace upon
' Earth? I tell you nay, but a Sword: Mat.
' 10. 34. Now you carnal-weaponed men,
' this Sword was not like your Carnal Sword,
' which Kills the Creatures in their Sins, but
' was a Spiritual Sword, which did enter into
' the Hearts of the Wicked and cut down the
' Sin.] But say I, the Sword which the Text
produced speaks of, is the Carnal, which Kills
the Creatures, and not the Spiritual which
cuts down Sin; that which Kills the Body,
the Bodies of Christ's Disciples, and not that
which enters the Hearts of the Wicked; that
which the Wicked use against the Righteous,
and not that which Christ useth against the
Wicked. Or which is all one, it is Persecu-
tion, Hatred, Reproach, Variance, and (as
the Sword strictly taken doth signifie) it is
Death it self, the Killing of the Body. For
it

It follows, *For I am come to set a man at Variance against his Father, and the Daughter against her Mother; and a mans foes shall be they of his own house.* And such foes they are that Kill the Body: as we find a little after this in these Words, *He that loseth his Life for my sake shall find it.* And as appears by those a little before our Text, vers. 28. *Fear not them that Kill the Body:* And vers. 21. *Brother shall deliver up Brother to Death.* The whole discourse is of Persecutions, which should arise by reason of the word of Christ which his Disciples were to Preach and profess openly; of evil which they should suffer upon the account of their Religion. Wherefore when our Saviour says he sends this Sword, he only means that it will come upon his account. And whereas he expected tranquillity and great earthly prosperity from him (he being the King that was to Rule; whose Kingdom also they thought should be like other Princes, with external pomp and dominion, Chap, 18. 1. *Act. 1. 6.*) he faithfully tells them afore hand the contrary, that they shall meet with many troubles, to the end they might be armed against them. And for the Exposition of his sending a Sword I give his own words, vers. 12. *Ye shall be hated of all men for my sake.* Joh. 16. 33. *In the World ye shall have Tribulation.* Mat.

Mat. 13. 21. *Tribulation or Persecution ariseth because of the Word.*

*Reb. Trevers Testimony. p. 21. ' Had I not
' come into the World ye had had no Sin. But
' now your Sin remains, because ye believe not
' on him whom God hath sent: for I am come
' a light into the World. This his coming thou
' wouldest have only at that time at Jerusalem,
' as if he had not come before nor since.
' I would enquire of thee, was there no Sin
' till Christ was manifest at Jerusalem? The
' cause of all Sin was and is the not coming
' to him which saves from Sin, who was and
' is and is to come: and so he that was the
' Light says, I am come a Light into the World.]*
Yes, this his coming, this spoken of in the
Text, was only at Jerusalem, that in his Body
among the Jews. As will appear from the
words: Joh. 15. 22. 24. *if I had not come
and spoken unto them, they had not had Sin:
but now have they no Cloak for their Sin. If I
had not done among them the works which
none other man did, they had not had Sin. For
when did Christ speak unto those Jews then
Living, and do those works among them,
but since his Birth of the Virgin Mary?*
Means he not by that which he spake unto
them, that which he spake with his Carnal
Mouth, and they heard with their Carnal
Ears, his Preaching in their Cities, Syna-
gogues,

rogues, and Temple? Means he not by his
 Works, those that he did in *Corazin, Beth-*
saida, Capernaum, which they saw with their
 Carnal Eyes (as the healing of Diseases, the
 expulsion of Devils, &c,) and for the con-
 tempt of which he pronounced woes against
 them? so sure is it that his coming here
 spoken of is only that at *Jerusalem* in his
 Flesh. And how is it possible to understand
 any other coming than this by those other
 words which you cite, *God hath sent me, I am*
come a Light into the World? As well may
 you understand these words also of God's
 sending him, and his coming into the world
 before his incarnation, *God sent his Son in the*
likeness of Sinful Flesh. In the fulness of time
God sent forth his Son made of a Woman. I am
come forth from the Father, and am come into
the World. To this end was I Born, and for
this end came I into the World. For thus lie
 the words, speaking plainly of a sending and
 coming lately into the World, and such a send-
 ing and coming as that he had a *Mouth* to
 speak with to Mens Ears: *Joh. 12. 44. He*
that believeth on me, believeth not on me, but
on him that sent me. I am come a Light into
the World, that whosoever believeth on me,
should not abide in darkness. And if any man
hear my words and believe not, I judge him not:
for I came not to judge the World, but to save
the

the World. (And when was this?) The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say: (2) This coming of Christ at Jerusalem being only spoken of, in respect of this alone must he therefore be understood when he saith in the same place, If I had not come, they had had no Sin? And to your enquiry, was there no Sin before, I answer there was. But if you put the question as you ought to do, had not these Jews had Sin if Christ had not come in his Body and so spoken unto them and done his works among them? the Text would have answered you, they had not. Which is not to be taken absolutely (as you take it, saying, if Christ had not come a Light into the World before in the hearts of men, then indeed there had been no Sin at all. Which is another false interpretation of yours.) but comparatively, They (those Jews that heard Christ's Doctrine and saw his Miracles, and yet believed not, nor repented) had not had Sin in comparison of what now they have; their Sin had been less, they had been more excusable. Which sense is manifest from those Words in the Text, But now have they no Cloak for their Sin. For if they will not see when they have the clearest Light, nor believe
 when

when they have multitude of miracles, nor repent when they have the best instruction, what can they plead for themselves? And in like manner we had not had Sin, if the Gospel had not come unto us: our Sin would not have had those aggravations which now it hath, it being now the abuse of far greater Grace.

G. W. Authority of Ministry. p. 2. 'Baptizing people in outward Baptism doth not
' Baptize Men into the name of the Father,
' Son, and Holy Ghost. p. 7. That Baptism
' which Christ commanded, *Mat.* 28. and
' *Mark.* 16. is of necessity unto Salvation.
' For by it they were to Baptize men into the
' name of the Father, Son, and Holy Ghost.
' Now without being Baptized into this name
' a man cannot be saved. For by no other
' name under Heaven comes Salvation, but
' by the name of Jesus. But there is not a
' necessity upon Water-Baptism, and there-
' fore it was not Water-Baptism, but the Spi-
' ritual Baptism, which was an effect of the
' Gospel which is the power of God, which
' the Disciples Preached.— The Disciples
' obeyed this command, when they Mini-
' stered the Spirit and turned men from dark-
' ness to light. And a Testimony of this was
' manifest when the Holy Ghost fell on them,
' that heard the Disciples Preach.] But
(1)

(1) *Water-Baptism* is meant in that command of our Saviour, *Mat. 28.* and *Mark, 16.* For with *Water* the *Apostles* to whom the command was given, Baptized, and in all places, and all sorts of persons, both Jews and Gentiles, and the very best converts: three thousand Jews that repented at *St. Peter's* Sermon and gladly received the word, *Act. 2.* Men and Women of *Samarina*, *Simon Magus*, and the *Eunuch* of *Ethiopia*, Chap. 8. *Paul*, Chap. 9. *Cornelius* & his company, Chap. 10. *Lydia*. and her household, and the Jailor and his. Chap. 16. *Crispus* and many *Corinthians*, Chap. 18. Twelve *Ephesians* which were *John's* Disciples, Chap. 19. Now what necessity was there, or what reason, that the *Apostles* did thus constantly Baptize all sorts of profelytes, the most *Holy* and the most *Perfect* not excepted, and yet add, those that did not desire it of them, if they did it not in obedience to *Christ's* command? And if they might altogether forbear, why said *Peter* thus, Can any forbid *Water*, that these should not be Baptized which have received the *Holy Ghost* as well as we? And why commanded he them to be Baptized? *Act. 10.* And why did he not forbear, when he knew that to Baptize these Gentiles would give offence (as it did) to his Brethren of the *circumcision*? *vers. 28. 34, 35.* Chap. 11. 2. 3. And especially why did he

he not forbear for a *season*, till He had *satisfied*
 his Brethren by certifying them of his *Vision*?
 For might not such as you have said, what
need of *Water* whilst they *Believe* and have
 received the *Holy Ghost*? what *command-*
ment is there for it? what *offence* would be
 given to any, if this *arbitrary* Ceremony
 were omitted? which if they had said, you
 see who would have *reproved* them, as is
 manifest by his words. Add we further, and
just as it is in our Saviour's *command*, so the
 Apostles *practised* in their Water-Baptism.
 Which is an indication that what they did
 was in *execution* of that command, and
 therefore that Water-Baptism is there meant.
 For as he said, *Preach* the Gospel, and them
 that *Believe* Baptize: so we find they *Preach-*
ed and required *Faith* before they Baptized.
 Act. 8. 12. *When they Believed Philip Preach-*
ing the things concerning the Kingdom of God,
and the name of Jesus Christ, they were Baptiz-
ed. Vers. 35. *Philip Preached Jesus unto the*
Eunuch: and the Eunuch said, see here is
Water, what doth hinder me to be Baptized?
And Philip said, if thou Believest with all thy
heart thou mayest. And he answered, *I be-*
lieve that Jesus Christ is the Son of God. And
they went down into the Water, and Philip Bap-
tized him. Further, they Baptized such
 (both Jews and Gentiles) with Water as had
 been

been Baptized with the *Holy Ghost*, and that as that signifies either *Sanctification* or other gifts of the Holy Ghost: as appears in the former instances, *Act. 2. 37, 41. & 8. 12. 37, 38. & 9. 15, 18. & 10. 47, 48.* And if they did not thus upon the account of Christ's command, you must produce some Scripture which tells you *another reason* why they did it. But if you can produce no such Scripture, then it is sure that Water-Baptism was meant in that command. For when they ordeined that the Gentiles should abstain from *Meats* offered to Idols, and from *Blood* and things *Strangled*, the reason is assigned, *Act. 15. 21.* And so likewise is it, when *Paul Circumcised Timothy*, and when again he *purified* himself with others, *Act. 16. 3. & 21. 20. &c.* Finally, whereas *St. Paul* says, *1 Cor. 1. Christ sent me not to Baptize but to Preach*; it implies that he did send *others* to Baptize whom he also sent to Preach. And moreover he speaking thereof Baptizing *Gentiles*, to what *mission* can his words relate but to *this* where we find the Gentiles expressed, *Go teach all Nations, Baptizing them?* especially considering it was to the other Apostles that Christ spake those words, *St. Paul* at that time being not chosen into the number, and that when he was chosen it was not so said to *him* as it was to *them*, *Preach and Baptize,*

size, but only, *Preach, Act. 9. & 22. & 26. 16. &c.* And that he speaks there of *Water-Baptism*, is evident, and you grant it, alledging the same words frequently against the necessity of it. Wherefore according to St. *Paul* *Water-Baptism* was intended by our Saviour in that command to his Apostles. And thus having proved this, I need not prove the necessity of it unto *Salvation*, and that hereby men were Baptized into the name of the Father, Son and Holy Ghost; forasmuch as the Text asserts both, as your selves grant of that Baptism whereof it speaks, which I have proved to be the *Water-Baptism*. But yet because these are the reasons why you cannot believe this external Baptism to be there meant, I will proceed to shew the invalidity of them. And therefore (2) I assert contrary to you, that by *water* men were Baptized into the name of Christ (or, unto, &c, as it is said, *1 Cor. 10. 2. All our Fathers were Baptized as unto Moses.*) This I prove from the following Texts. *1 Cor. 1. 13. Were ye Baptized into the name of Paul? The answer must be, we were not, but into Christ's name. Vers. 14, 15. I thank God I Baptized none of you but Crispus and Gaius, lest any should say I Baptized into my own name. To think so was amiss. And why, but because they were Baptized only into the name of*
Christ?

Christ? As then it was into *Christ's* name they were Baptized, so is it as manifest that it was by *water*: for he *thanks* God (by reason of their quarrels) that he Baptized so few of them: which he would not have done, if he had meant the *Spiritual* Baptism. And of the same Baptism he speaks again those words, *vers. 17. Christ sent me not to Baptize, but to Preach*: which you your selves understand of Water-Baptism. Again, from *Act. 19. 5. When they heard this, they were Baptized into the name of the Lord Jesus.* Which is the same Baptism that they had received before by *John*, and therefore with *water*: there being only this difference, *John's* was that they should believe on him that should come after him, the person being not named, *vers. 4.* (for those words, *that is on Jesus Christ*, are *St. Paul's*;) but this was unto *Jesus Christ* expressly named. And besides, the *Spiritual* Baptism (which, according to your own words, is the falling of the Holy Ghost upon others by the Ministry of the Apostles) followed this. As we read in the next verse: *And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with Tongues and Prophesied.* Again, *Act. 1. 16, 17. As yet the Holy Ghost was fallen on none of them: only they were Baptized into the name of the Lord Jesus.* That it was with

water is manifest, in that *Simon Magus* was one of them that were Baptized, vers. 13. and he being yet in the *bond* of *Iniquity*, had not received the *Spiritual* Baptism, vers. 23. And *Philip* it was that Baptized them, vers. 12. who, as we read vers. 38. Baptized with *water*, where again it is manifest, that as it was with *Water* he Baptized the Eunuch, so it was *into the name* of *Christ*. For he making *profession* that, *Jesus Christ* was the *Son of God*, *Philip* Baptized him. Which must needs signifie that he Baptized him *unto* the same *Jesus*, or unto his *name*, which is all one, as you may see by vers. 12. *Rom.* 6. 3. *Gal.* 3. 27. (3) I assert contrary to you, and prove, that *Water Baptism* was *necessary unto Salvation*, viz. in that sort as the Text expresses it: *Mar.* 16. 15, 16. *Go into all the World and Preach unto every Creature. He that Believeth and is Baptized, shall be Saved.* Which requires that those which embrace the *Gospel*, do solemnly by the rite of Baptism declare so much, and that they are *Christ's Disciples*, and that they will openly profess him and it, and that by this rite they be admitted for his *Disciples* unto this publick profession. That this is the meaning of Baptizing and being Baptized into his name, appears from Scripture. *Act.* 19. 4, 5. *John Baptized, saying unto the People that they should believe*

lieve on him which should come after him, that is, on Christ Jesus. When they heard this, they were Baptized into the name of the Lord Jesus. Which must needs signifie unto the profession of him. Joh. 4. 1. Jesus made and Baptized more Disciples than John: μαθητὰς πολλοὺς καὶ βαπτίζων; made them Disciples by his Preaching, and converted them unto his Doctrine, and then admitted them by Baptism as Disciples unto the publick profession of himself and it. Which is the same with our Text, μαθητεύσας, βαπτίζων, Disciple, and Baptize. 1 Cor. 1. 14, 15. I thank God I Baptized none of you but Crispus and Gaius, lest any should say I Baptized into my own name. i. e, Since some of you say they are of Paul (vers. 12.) I am glad I have Baptized so few of you as I have, lest any should think (as they might the rather if I had Baptized many) that I intended to gather Disciples unto myself, as if the Doctrine were mine. Baptism then into Christ's name signifying admission of Disciples unto publick profession of his Person and his Religion, I hope you will not denie that thus to do is necessary, as if it were sufficient to Believe in the heart: especially when you remember it is said, With the heart man Believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. And, whosoever shall confess me

before men, him will I confess before my Father which is in Heaven. But whosoever shall deny me before men, him will I deny before my Father which is in Heaven. And that those chief Rulers were in danger enough, that believed on Christ, but because of the Pharisees durst not confess him, lest they should be put out of the Synagogue, loving the praise of men more than the praise of God, *Joh. 12.* Faith then is the necessary *intrinsic* thing, and Baptism the necessary *extrinsic* unto Salvation. Therefore is it said, *Repent and be Baptized everyone of you in the name of Jesus for the Remission of Sins: And they were Baptized, Act. 2.* And again, *Why tarriest thou? Arise and be Baptized and wash away thy Sins, calling on the name of the Lord: And he arose and was Baptized, Act. 22. & 9.* And it is manifest that *Water-Baptism* is here meant, for that it is said, he Baptized, and they were Baptized. Why tarriest thou? Arise and be Baptized. He arose and was Baptized. For what necessity of *arising* to be Baptized with the Spirit? and how could it depend on mans will, as this did, *Ananias* being ready and having in his power to Baptize him whenever he would go with him, or say he should Baptize him? Wherefore *Water-Baptism* is spoken of in Scripture as necessary unto Salvation, it signifying publick profession of Christ,

Christ, and it being for the remission of sins.

Burrough's Answer to Quarries, p. 5. Quest.
 ' Whether none be accounted righteous in
 ' God's sight, in whom there is any corrup-
 ' tion or failing, or who do not fulfil the
 ' Law, and answer every demand of Justice.
 ' *Ans.* Here thou polluted Beast hast made it
 ' manifest, that thou wouldest have corrup-
 ' tion to be accounted righteous in God's
 ' sight, that so thou mightest lie in thy sins;
 ' but *John* saith, *He that committeth sin, is of*
 ' *the Devil: those that love God keep his Com-*
 ' *mandments.* And God doth not accept
 ' any where there is any failing, or who do
 ' not fulfil the Law, and answer every de-
 ' mand of Justice. *Smith's Catechism, p. 68.*
 ' 69. Do you believe, that in such of you as
 ' are grown into such strength, as to have
 ' Victory over the World, Flesh, and Devil,
 ' the motions of the Flesh do not sometimes
 ' stir to commit sin? *Ans.* Though they may
 ' tempt us, yet they prevail not; for by
 ' Christ we are preserved in the hour of
 ' Temptation, and the wicked one toucheth
 ' us not, *p. 104.* The Children of God do not
 ' those things they ought not to do: for who-
 ' soever is born of God, doth not commit sin.]
 Because I have heard many speak after this
 rate, but have not yet known the man that
 is so bold as to affirm so much of himself, I

urge thee therefore to write down, and say of *thy self*, I am righteous without any corruption: I keep the Commandments, fulfil the Law, answer every demand of Justice without any sin and failing: The motions of the flesh do sometimes stir and tempt me to commit sin, but they do not at any time prevail so that I commit it: I do not any of those things which I ought not to do. But if thus thou *darest* not say of thy self, and yet so *interpretest* St. *John's* words, then must thou likewise conclude from him that thou art *not born* of God, but art of the Devil. And if thou wilt say thus of thy self, but wilt not affirm the same of *every* Child of God, the newly regenerate, and the weakest, and the ignorantest, then must thou confess that St. *John* is not so *strictly* to be understood; for he speaks without *limitation*, *Whosoever is born of God, doth not commit sin*, 1 *Joh.* 3. 9. And that indeed he is not so to be understood, is evident from many places of Scripture, which affirm that the regenerate have weakness, imperfection, corruption, and fall into sin, and do things which they ought not to do, *Ecc.* 1. 7. 20. *There is not a just man upon earth which doth good and sinneth not.* *Mat.* 15. 16. *Are ye also yet without understanding?* *C.* 17. 17. *O faithless and perverse generation, how long shall I be with you? how long shall I suffer*

suffer you? — Why could not we cast him out? And Jesus said unto them, Because of your unbelief. Mar. 4. 40. Why are ye so fearful? How is it that you have no faith? c. 8. 33. He rebuked Peter, saying, Get thee behind me Satan: for thou savourest not the things of God, but the things that be of men. Luk. 9. 55. He rebuked the Disciples, and said, ye know not what manner of Spirit you are of. c. 22. 24. There was a strife among them, which of them should be greatest, — Ye shall not be so. Jam. 3. 2. In many things we offend all, 1 Cor. 3. 15. If any mans work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by Fire. Heb. 5. 12. when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first principles of the Oracles of God. St. John spake his mind plain enough to deliver you from mistake, if you would consider his letter, and not speak all without Book, chap. 2. 29. Every one that doth righteousness, is born of him. But is every one that doth any one righteous act, so born? No, but as he saith, c. 1. 6. If we walk in the light, &c. Again, you may perceive his mind by what he saith a little before the Text in debate, v. 3. Every man that hath this hope in him, purifieth himself. And ver. 8. He that committeth sin, is of the Devil; or which is the same, He is a Child of the Devil, ver. 10.

Is every one so, that committeth one *act* of the *least* sin? No, but Scripture teacheth us thus, They are of their Father the Devil, that *will do his lusts*, *Joh. 8.* that *walk according to that Prince*, according to the course of this world, *Eph. 2.* that are *servants of sin*, *Rom. 6.* Again, says he, after the Text, *v. 10. Whosoever doth not righteousness, is not of God.* And *c. 5. 19. We know that we are of God, and the whole world lieth in wickedness.* So that St. *John* by committing sin, meaneth such sinning as not to do righteousness, not to walk in the light, not to purify our selves, but to lie in wickedness. And as in this aggravated sense, we in common speech use the same expression, so doth the Scripture most frequently. As *Heb. 3. 17. With whom was he grieved forty years? was it not with them that sinned, whose carcases fell in the wilderness?* You know it means a stubborn people, that hardened their hearts, for whose great provocations, God swore in his wrath, that they should not enter into his rest, *v. 8. 10, 11.* I thought every one had known the difference betwixt sinning and sinning, sinner and sinner. *Rom. 2. 9. Tribulation and anguish upon every Soul of man that doth evil.* *v. 12. As many as have sinned without Law, shall perish without Law.* Must all be damned, that have an evil thought, or word, or deed? No,
we

we read what he meaneth, when it is thus written immediately before, v. 4. 5, 8. *Despiseſt thou the riches of his goodneſs, and forbearance, and long ſuffering, not knowing that the goodneſs of God leadeth thee to Repentance? but after thine hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath.—To them that are contentious and do not obey the Truth, but obey unrighteouſneſs, indignation and wrath.* Thus again we read, *Ezek. 18. 20. The Soul that ſinneth ſhall die. That is, as it follows, The wickedneſs of the wicked ſhall be upon him. When the righteous turneth away from his righteouſneſs, and committeth iniquity, and doth according to all the abominations that the wicked man doth, he ſhall die in his treſpaſs and ſin.* Since no man knoweth how oft he offendeth, *Pſal. 19.* Since if we know nothing by our ſelves, yet hereby we are juſtified, but he that juſtifieth is the Lord, *1 Cor. 4.* Since he is greater than our hearts, and knoweth all things, *1 Joh. 3.* I adviſe you to pray always, *Our Father which art in Heaven, forgive us our Treſpaſſes.* And as the Pſalmiſt, *Lord, cleanse us from our ſecret faults.* And ſince our Saviour hath ſaid, *Ask and ye ſhall receive:* And *St. John,* *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins:* forbear not asking pardon, leſt you receive it not; confeſs your ſins, leſt God ſhould not forgive

forgive them: remembering St. James's word, *Ye have not, because ye ask not*: And what Solomon says, *He that covereth his sins, shall not prosper*. And know ye that it is better that men reckon us like others to have failings, and not to live altogether so exactly as we ought, so that we have pardon; than that they look upon us as absolutely pure and perfect, and we be thrust away from God without it like proud Pharisees.

W. M. *Lament. over England*, p. 17. 'We freely give Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, Rom. 13. 7. Now all this doth not belong to Caesar, for Fear belongs to God; and therefore we cannot give all to Caesar. Tribute and Custom we give, and in that, with obedience to all his just commands, we honour him.—But it is written, *Fear God*.] Yes, and so it is written, *Honour the Lord*; and yet it is written too, *Honour the King*; and you acknowledge Honour due to him, and give it him. So, though it be written, *Fear God*, yes, and more than that I add, *Fear not Man*; yet it is written also, *Ye shall fear every man his Mother, and his Father*, Lev. 19. 3. And, *Let the Wife see that she reverence* [*φοβῆται*, fear] *her Husband*, Eph. 5. 33. 1 Pet. 3. 2. *Ye wives, be in subjection to your own*

own Husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with Fear, v. 15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. C. 2. 18. Servants, be subject to your Masters with all fear. See 2 Cor. 7. 15. Eph. 6. 5. Understand you not the difference betwixt fearing God, and fearing men? If you do not, but esteem the latter unlawful, being now excited to use your wits, I am ready to instruct you at your request. But why will you not look into your Bible, and consider the Text which you cite before you write? Which if you had done, you would have seen that the Apostle (Rom. 13. 7.) speaks not of God, but altogether of men: As the first words shew, *Render to all their dues*: And the next following, *Owe no man anything, but to love one another.*

Duesberry's Discovery, p. 15. 'Now after
'the witnesses have sealed up their Testimony,
'the Beast, which is thy will, that ascends
'out of the bottomless Pit of thy deceived
'heart, hath made War against the Witnes-
'ses, Christ in thee, and slain them, and they
'lie dead in the spiritual City of Sodom and
'Egypt, where our Lord is Crucified, *Rev. 11.*
'7, 8. So again, p. 33. *G. K. Immed. Reve-*
'lation,

* lation, p. 117. Christ's Spirit shall consume
 * this Antichrist that sits in the Temple of
 * God, mans heart, and rules as Lord there.
 * And this Antichrist, is not a person, or per-
 * sons particular, but a Spirit, *Job. 4. 2.* and is
 * the spirit of Satan, which rules in the chil-
 * dren of disobedience. In this Temple the
 * heart, the Whore Mystery Babylon, sits as
 * Queen, *2 Thes. 2.*] Thanks says the Pope. I
 and my Clergy were wont to be branded *pe-*
culiarly with these ill names: but it is now
 declared by immediate revelation, that we
 are no more Antichrist; and the Whore of
Babylon, than are *other* sinners, and even those
 among the Heathens; for a *wicked spirit* was
 in the *hearts* of men before we ever came to
 our dominion in the Church, and is now in
 those with whom we have nothing to do, as
 being gone out from us, and in Heathens that
 never were of us; and this Antichrist sits in
every vitious mans heart, and *so* rules in the
 Temple of God, notwithstanding many of
 them are *contemptible* persons, and have no
authority over others like as we have. The
 Beast hath *Seven Heads*, and *Ten Horns*, which
 are *Seven Mountains*, and *Ten Kings*. And
 though it be somewhat odd, and I do not un-
 derstand it, yet now sure I am (or else Reve-
 lation fails) that this Beast, with all his Pow-
 er, Pomp, and Kingdoms, is the *will* of *every*
 naughty

naughty sinner, how mean and impotent so-
 ever he be. And the woman, the Mother of
 Harlots, drunken with the blood of the Saints
 and Martyrs, that sits upon the Beast the
 will, and upon many waters, is the Spirit of
 Satan ruling in the children of disobedience:
 and so this Woman drinks blood in every such
 Childs heart: and whereas one would think
 she shed the blood of others, and those Saints
 and Martyrs, it is only the wicked mans own
 blood: and though it seemeth that blood is
 really shed, and men are literally killed, it is
 in truth quite another matter, namely, Christ
 Crucified in the wicked mans heart by lusts;
 which we know may be without the loss of
 one drop of blood. And though the Two
 witnesses prophesying, and being slain, hath been
 judged to signify something acted by men a-
 mong themselves (the faithful Servants of
 Christ, contending for his Truth against a com-
 pany of evil men, and this evil company
 overcoming them, and treating them with all
 injuries:) yet it only signifieth what is done
 betwixt Christ and the Heart, Christ speaking
 there, and the will crucifying him there, viz.
 in the deceived heart, which is the great City
 where [isawpáðn] he was Crucified, spiritual-
 ly called Sodom. Good Children, go on and
 tell the Protestants from the Spirit of the
 Lord, that that Spirit did not point at our
 Papal

Papal Power in those names of Beasts, Antichrist, Babylonish Whore. I stroak you, my Dearest, and lay my hands upon you, and give you my Blessing. Thus glories the Pope. But Friends, whereas St. *John Prophecies* of Witnesses and of a Beast and Whore, and makes *accurat descriptions* of these, can you think he means no *particular persons*, but only speaks of the *common* strife of the *Flesh* and *Spirit* in men. And I would have you consider, whether *common vicious* Persons that neither propagate nor hold *Errors* and *Heresies*, nor *persecute* and offer injuries to the Church, are called in the Scripture *Antichrist*. But albeit you say the Beast is the Will, and Antichrist is not any particular person or persons, yet I find one of you, and he a great man, contradicting, telling us plainly that the Pope is the Beast and the Antichrist. *G. Fox Few Words* p. 6. *This is clear, that the Pope is the VVhore and the Beast that rose out of the Earth.* p. 8. *The Pope saith, they can forgive Sins, viz. his Jesuits, Priests, Friars. Here is the Beast with his many names, the many Antichrists.* Seeing then some of you say the Beast is the Will, some the Pope: some that Antichrist is not any particular persons, some that he is the Pope with his Jesuits, Priests and Friars, I had best stop here till you are agreed. And truly, may some say, you

you might have stopped long ago, and even have spared all your pains; for any hope you can have of convincing them who esteem themselves infallible, they knowing the shame of Recantation, and what injury it will be to their Credit, and what dammage to their Party. But I am not altogether without hope. For who knows what the Lord may do? However, my Labour may not be in vain to some of their Followers; who scarce believe what the Doctors so confidently boast of themselves. And especially may it conduce to prevent the lapse of others, who by reason of their glorious pretence are smitten with some admiration of their persons and their way.

Besides the instances which I have given of your false Interpretations, I can produce near Forty more which I have observed in reading a few of your books. By which any one may perceive what sad work you make with the Scriptures. But these may suffice, to shew that you are far from doing according to what you affirm of your selves, as in the beginning I cited your own words: viz. *That you dare not make use of Scripture but as the Spirit opens; dare not speak the words of Scripture in your own Spirit, but tie them to the Spirit so as not to use them but by the Spirit; do not Interpret Scripture by the fallible* mind;

mind; the things which you write, you received by the Revelation of Jesus Christ, and you are not fallible. For certainly they that pretend no more than the ordinary divine assistance, could not have erred more grossly than you have done. I wish with all my heart that you had more of the Spirit, and that you were Prophets indeed, that we might have more Truth, and need not spend our time in correcting follies. And admonish you in the Lord, that you make your humble and ardent supplications for wisdom to him that giveth and upbraideth not: And that withal you labour and search for her as for hid Treasure, and despise not the light which God hath set up in any, who hath variously distributed his gifts, as he hath the members of our Body, for mutual assistance. Seeing your failings, watch against them, and take more heed, and amend. To ascribe any thing that is false to the Holy Ghost, you know is wicked impudence, and of the worst consequence, the Prophane and Atheistical being the more tempted hereby to believe there is no such Divine power. How horrid is it to say that Spirit lies? How nigh to which you come by asserting him to be the Author of your errors, in your seriousness consider. If I have erred, I have erred as a man: and yet I think and know I have the Spirit

Spirit of God, and for all the World would not be without it. It would do well since you say you are Prophets like them of old, sent from the Lord immediatly and guided infallibly, that you tell us in all your writings distinctly what the Lord saith, and what you say of your selves. As St. Paul gave notice when he spake his own judgment, saying, *This say I, not the Lord: This not I, but the Lord*, 1 Cor. 7. 6. 12. 25, 26, 40. And so much I expect of him, that shall reply to what I have written, and that in every particular, that I may know with whom I have to do: viz. that he say, I have received by inspiration this Interpretation: but this I have not, but deliver it according to my best judgment. Or else declare apertly, that you write nothing at all but what you have by inspiration. I admonish further, that if you believe the Holy Ghost did not intend that sense in which you use the words of Scripture, you plainly and honestly declare so much. But then reflect, whether it be not better to let the Scriptures stand in that sense which the Holy Ghost hath given them: lest every one using this liberty, they come at last to signifie just nothing, but like the Air be blown hither and thither with every breath as every one pleaseth, and be turned into all shapes like a piece of soft wax. Think not that to inter-

pret mystically is profound wisdom, and
 ought to be admired of the People. For a-
 las they that are weakest are aptest to this,
 and hither they fly when the Letter is too
 hard for them. And take heed especially of
 thinking your selves spiritual because you
 talk spiritually: as knowing that none are
 so, but who are born of the Spirit, and walk
 according to it; who are Holy in their Life,
 and holy in their Nature. Which they that
 turn the Letter into Spirit may be as far
 from, as the Swinish Adulterers, and the Rude
 Swearers. ~~I know not whether I shall~~
 And now because I know not whether I
 shall speak to you any more, take that serious
 word which I have sometime had in my mind
 to dispencc to you. Which is this: Insist on
 the particular duties of a Christian man, and
 deliver them with all perspicuity of speech;
 as knowing they are not to be practised in
 Phraseology and pure mystical notion. Cry
 not out against Ministers for taking of Tithes,
 calling them for this cause Hirelings and
 Wolves, Covetous Balaams, Deceivers, and
 Antichrist's: since you see such walk sober-
 ly, righteously, and godly, and seek the con-
 version of Sinners, and would part with their
 Estates and Sacrifice their Lives for the sake
 of Christ: Since you know that it is false
 Doctrine, pernicious errors and heresies,

which makes the false Prophet; and this may be; and is found in them that take no Tithes, and in them that decry them; and they that do receive them, may be orthodox, and are so; and have not the temptation to corrupt the truth for the pleasing of men that they might receive the more from them, like as others have that live upon the bounty. Since again you know that there are hundreds of these Tith-takers which would exchange their ten or twenty pounds a year for the maintenance of your Preachers, who ride about and work not with their hands. You that plead the Apostles examples, consider whether they who forsook all and followed Christ, turned Merchants, kept Shops, constantly traded in the World, sought after Riches, as many of your Preachers do. You that condemn a Lace and the Fashions of the World, should remember your bands that are broader than an Inch, your Cloaks that cover not the Breast, with Capes that are of no use, your Gowns, Hoods and Scarves, your Borders and Periwigs, your Coloured Garments, Died by mans Invention. You that plead the Spirit, consider whether the manner of your writings signifie inspiration; when we see exultation, exasperation, carping playing upon words, contention about matters of no moment, poor flashes of wit,

quibbling and evasion, obscurity and impertinence, and abundance of ill names poured forth without cause and provocation. You that speak so much of the Law and Christ the light within, should understand that all our knowledge is so, in our Souls, which are not in our Bibles, but in our Bodies: and no man ever thought that Ink fashioned into Letters, can instruct him that cannot read for want of learning, or for want of eyes. For what is the Bible in Hebrew and Greek Characters to them that know only English? know ye therefore what you talk of? I would have you consider again, what knowledge the World would have had, what Nations had been Converted, how the Gospel and Kingdom of Christ had been propagated, if he and his Apostles and others had not spoken and written, and men had not heard and read: or what we should come to within two ages, if we should all shut our eyes, and stop our ears, and tie up our tongues. Yet say I with you, Christ is within, and Christ is light. Next I admonish and beseech you to bear others burdens, and to help their infirmities, and to know your own. For we are not perfect, neither we, nor you. Lay aside all bitterness of Spirit and censorious judging, scoffes and jeers, pride and haughtiness, strife and vain jangling, wrath and clamor, love of the world
and

and greedy pursuit after it, unjust gains and
 base contrivances, dissimulation, lying, back-
 biting, contumelies, and false accusations,
 all excess and intemperance, voluptuousness
 and drunkenness, lasciviousness, uncleanness,
 fornication and adultery. Speak without
 ambiguity; seek not the praise of men; re-
 ceive instruction and hearken to reproof.
 Pray in your Families, and Pray in the name
 of the Lord Jesus, and Pray for the pardon
 of your Sins. Give thanks at your Meals;
 Instruct your Children: Love your Enemies:
 Render to every man his due: follow peace;
 Make not the Kingdom of God Meat and
 Drink, the Hat and a Lace; and cast off all
 superstitions. Search the Scriptures, and
 read them with diligence. The fruits and
 effects of the Death of Christ part not with:
 That Blood remember which he offered;
 that Death of the Cross Preach which he suf-
 fered, whereby he made atonement and ob-
 tained eternal redemption for us. And firm-
 ly believe the Resurrection of the Dead at
 the last day. For if they rise not, *What doth
 it advantage me, says St. Paul, that I have
 Fought with Beasts at Ephesus? and why stand
 we in jeopardy every hour?* 1 Cor. 15. And
 what I say to you, I say to all: Abstain from
 those abominable Sins, which dishonour our
 Christian Religion, provoke our gracious God,

And Damn mens Souls everlastingly. And with all your might pursue the other Righteous things and whatsoever else is divine and praise worthy. The Lord Jesus be with your Spirits, Amen.

Her that Replies, let him do it in order, and distinctly to every thing material, and not dictate, but produce his Reasons. The Reader I desire to consult the place in my own Book, to which the Reply is made; as knowing that the neglect of this may be injurious to himself and me. And once more I desire him, seeing our present business is about Interpretations, to consult the Text as it stands in the Bible.

Pro. 15. 28. The heart of the Righteous Suffereth to answer: but the Mouth of the Wicked poureth forth evil things.

FINIS.

THE
TEXTS
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I Sa. 2. 3, 4. *Out of Sion shall go forth the Law,
and the word of the Lord from Jerusalem,
and he shall judge among the Nations.*

Pfal. 119. *The word of the Lord.*

Prov. 6. 24.—*To keep thee from the evil woman.*

Rev. 5. 6. *Seven Spirits of God.*

2 Cor. 12. 2.—*Caught up to the third Heaven.*

Joh. 6. 50, 51. *This is the Bread which cometh
down from Heaven—And the Bread which
I will give is my Flesh, which I will give for
the Life of the world.*

Joh. 17. 24. *Father, I will that those thou hast
given me, be with me where I am, that they
may behold my Glory which thou hast given
me.*

Jam. 5. 9. *Grudge not, lest ye be condemned.
Behold, The Judge standeth before the door,*

Heb. 9. 28. *Christ was once offered to bear the
sins of many: and unto them that look for
him shall he appear the second time without
sin unto Salvation.*

Act. 1,

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Act. 1,

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Act. 1. 11. This same Jesus that is taken up from you into Heaven, shall so come in like manner as you have seen him go into Heaven,

2 Pet. 1. 19. We have also a more sure word of Prophecy, whereunto you do well to take heed, &c.

1 Cor. 12. 7. The manifestation of the Spirit is given to every man to profit withal.

1 Cor. 11. 29. He that Eateth, and Drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

1 Cor. 11. 25. This do ye, as oft as ye drink it, in remembrance of me. C. 10. 21. Ye cannot be partakers of the Lord's Table, and the Table of Devils.

1 Cor. 11. 26. As often as ye eat this Bread, and Drink this Cup, ye shew the Lord's Death till he come.

1 Joh. 4. 2, 3. Every Spirit that confesseth Jesus Christ is come in the Flesh, is of God. And every Spirit that confesseth not Jesus Christ is come in the Flesh, is not of God. And this is that Spirit of Antichrist, &c.

Joh. 4. 29. Come see a man which told me all things which ever I did.

1 Tim. 2. 12. But I suffer not a Woman to Teach, &c.

1 Cor. 14. 34. Let your Women keep silence in the Churches; for it is not permitted to them to speak; but &c.

Jer. 23.

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Jer. 23. 30, 31, 32. *I am against the Prophets which steal my Word every one from his neighbour; that say, He saith, that Prophecie false Dreams, and cause my people to erre by their Lies, yet I sent them not. Therefore they shall not profit this people at all.*

Mat. 6. 5. — *They love to pray standing in the Synagogues, and in the corners of Streets, that they may be seen of men.*

Mat. 23. 6. *And love uppermost Rooms at Feasts, and Chief-seats in the Synagogues, and greetings in the Market, and to be called of Men Rabbi, Rabbi; but be not ye called Rabbi, &c. neither be ye called Master, for one is your Master, Christ.*

Jer. 5. 31. *The Prophets Prophecie falsely, and the Priests bear rule by their means.*

Rev. 17. 15. & 13. 7. *Power was given the Beast over all Kindreds and Tongues, &c.*

1 Cor. 15. 22. *As in Adam all die, so in Christ shall all be made alive.*

Rom. 13. 1. *Let every Soul be subject to the Higher Powers.*

Rom. 1. 16. *I am not ashamed of the Gospel of Jesus Christ.*

Isa. 8. 20. *To the Law and to the Testimony, &c.*

Rev. 19. 10. *The Testimony of Jesus is the spirit of Prophecy.*

Isa. 47. 5. *Sit in silence, &c.*

Isa. 15.

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Na. 15. 1. *Kir of Moab is laid wast, and brought to silence.*

Psal. 31. 18. *Let the lying Lips be put to silence.*

1 Cor. 13. 8. *Tongues shall cease.*

Joh. 15. 3. *Now are ye clean through the word which I have spoken unto you.*

2 Cor. 5. 19. *And hath committed unto us the word of Reconciliation.*

2 Cor. 3. 6. *Who hath also made us able Ministers of the New-Testament, not of the Letter, but of the Spirit, &c.*

Est. 6. 2. *Mordecai bowed not, &c.*

1 Pet. 2. 17. *Honour all Men. Honour the King.*

Lev. 19. 15. *Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the Poor, nor Honour the person of the Mighty, &c.*

Luk. 15. 21, 22. *Master, we know thou sayest and teachest rightly, neither acceptest thou the person of any.*

Jam. 2. 2. *Have not the Faith of our Lord Jesus with respect of persons; for if there come, &c.*

Mat. 5. 33, 34. *But I say unto you, Swear not at all, &c.*

Act. 7. 38, 39. *This is he which was in the wilderness.*

Mat. 10. 34. *I came not to send Peace, but a Sword.*

Joh.

The TEXTS Vindicated.

Joh. 15. 22. *If I had not come and spoken unto them, they had not had sin. c. 12. 46. I am come a Light into the world.*

Mat. 28. 19. — *Baptising them in the Name of the Father, Son, and Holy Ghost. Mark 16. 16. He that Believeth and is Baptized, shall be saved.*

1 Joh. 3. 9. *Whosoever is Born of God, doth not commit sin.*

Rom. 14. 7. *Render to all their dues, Tribute, &c.*

Rev. 11. 7, 8. *The Beast shall kill the two Witnesses, &c. c. 17. 5. Mystery Babylon, the Mother of Harlots. 2 Thes. 2. 4. The Man of Sin sitteth in the Temple of God.*

• FINIS.

THE TREATY

between the United States of America
and the Kingdom of Great Britain
in relation to the boundary between
the two countries in the north-west
corner of the Province of New
Brunswick.

It is hereby agreed that the boundary
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